

DEVELOPING 21<sup>ST</sup> CENTURY PARADIGMS AND STRATEGIES FOR  
CHRISTIAN LEADERS: VIABILITY, SURVIVABILITY  
AND CREDIBILITY

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## **ABSTRACT**

### **DEVELOPING 21<sup>ST</sup> CENTURY PARADIGMS AND STRATEGIES FOR CHRISTIAN LEADERS: VIABILITY, SURVIVABILITY AND CREDIBILITY**

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This project's context was Created For So Much More Worship Center in Baltimore, Maryland. Presently, the church operates in an ineffective manner for a 21<sup>st</sup> century framework. If members are trained according to the leadership and administration tenets in Mark 10:35-45, then the church will have sustainable processes which will lead to its survivability, credibility, and viability. A retooled system of financial literacy, operational structure, and leadership was presented to church leadership team through a financial, operational, and leadership training model to ensure membership vitality. A mixed methods research methodology was used to measure the effectiveness of this project.

## **ACKNOWLEDGEMENTS**

I never envisioned for myself being a Doctor of Ministry student; however, this was an act of obedience. I was very reticent to take this next step when the opportunity was presented to me. I was not sure I was capable to sit in this space; financial constraints were also on my mind. I moved out on faith and started this next phase of my life in August 2019 at United Theological Seminary.

There are no words adequate to express my gratitude to my mentors: Rev. Dr. Kenneth Cummings, Sr., Dr. Robert Walker and Dr. Brenda Braam. They have served and supported me with humility, graciousness, and persistent love. It is true that they were a phone call, text, or email away. Dr. Cummings and Dr. Walker initially encouraged me that I was well equipped to do this work and do it well. I am eternally grateful for their insight of what I did not see in myself.

A special thanks to Mrs. Bessie M. Twyman who placed immense confidence in my ministry and became invaluable support throughout my studies at United. It is refreshing, reassuring, and faith building to have a visionary servant leader in your corner.

Rev. Henry S. Moore (deceased), a dedicated pastor, is forever my template for ministry. My maternal grandfather exemplified love for Christ and sacrificial service for the church. He and my grandmother provided my first exploration of what it meant to serve as a young girl in Poplar Bluff, Missouri.

My deepest appreciation goes to my son, Ashton, for his unfailing moral support, constant encouragement, and creative ways to allow me time to write and reflect during this adventure in conjunction with being his mother.

I am saddened by the fact that my father, David J. McWilliams, is not present to celebrate this achievement with me. His last words to me were that I would attain a doctorate in ministry.

## **DEDICATION**

I dedicate this work to my son, Ashton, who provided me strength and encouragement on this path. He is my constant cheerleader and proud supporter.

I also dedicate this work to several notable people in my life: Dr. Julian M. Earls, Sr., who encouraged me from the first day that my feet touched NASA Lewis Research Center as an undergraduate of what I could become in the STEM space; Dr. I. T. Bradley, for forcing me to move confidently from the background into the forefront in ministry; my Prophetic Preaching and Praxis (P3) mentors who saw what I did not and gave me my wings; Rev. Kito March, who celebrated my brilliance and shared with me to embrace it and not hide it; Mrs. Bessie M. Twyman, in her obedience to God, stood by me in my period of reconstitution; David J. McWilliams (deceased), whose last words were prophetic that I would attain a DMin Degree.

I had to come back and say thank you just as in Luke 17:11-19.

## **ABBREVIATIONS**

CFSMM	Created For So Much More
GGBC	Gravel Ground Baptist Church
KJV	King James Version
LXX	Septuagint (The Greek Old Testament)
STEM	Science, Technology, Engineering and Math
NASA	National Aeronautics and Space Administration
NRSV	New Revised Standard Version
UTS	United Theological Seminary
V2MOM	Vision, Values, Methods, Obstacles and Measures

I begin with writing the first sentence — and trusting to Almighty God for the second.

—Laurence Sterne, *The Life and Opinions of Tristan Shandy Gentleman*

## **INTRODUCTION**

This project bears the title “Developing 21<sup>st</sup> Century Paradigms and Strategies for Christian Leaders: Viability, Survivability and Credibility”. In my previous Baptist context as an associate elder, and in my current context in the CME church, it has become apparent there is an emergent need to recalibrate church leadership on how to serve, lead and rule. I have witnessed the fallacies of not having infrastructure in place to allow for effective and efficient ministry. The way we have done church does not work anymore. Therefore, the urban, local church needs a refreshing if it is to survive in this new climate of COVID-19. This global pandemic has illuminated the pain points and vulnerability the urban, local church as it relates to organizational structure, financial acuity and servant leadership which are lynch pins to the vitality of the church. The correction comes as a result of formal training in these areas.

Chapter one, Ministry Focus, deals with primarily three areas: my spiritual autobiography and calling in ministry, the contexts where I have previously and currently served, and the synthesis of these experiences that illuminate itself in my synergy. In essence, my work shows itself in the capacity as of a church consultant. This is where my passion for ministry resides in collaborating with those who desire to serve in leadership positions with the tools and resources to operate and serve the church in an improved fashion.

Chapter two, Biblical Foundations, underscores Mark 10:35-45 foundational text to undergird and support this thesis. It speaks to the motif of how to serve, lead and rule. This particular passage highlights the proper manner way to lead, rule and serve in that Jesus took the time to teach the disciples how to serve, lead and rule antithetically to the current social construct that was used. The model Jesus used was one of co-operativeness vice competitiveness wherein everyone could win. It speaks to those that serve or have a desire to serve in leadership capacities in the church; the imperativeness of effective church leadership is couched in being a servant to humanity.

Chapter three, Historical Foundations, a composite of individuals was used who had a common thread of servant leadership in the communities where they served and lived. Notable African Americans were investigated against the backdrop of four areas intricately linked to prophetic preaching and praxis: church development and ministry, social justice/civil rights, philanthropy/economics, education, and church development/ministry; these topics are integral to leadership in the church. For church development and ministry, George Liele and Jarena Lee were selected. With respect to social justice and civil rights, Elizabeth Freeman was highlighted; Madame C.J. Walker was chosen for philanthropy/economics. William Arnett was illuminated for his endeavors in education. Fortifying the backdrop of prophetic preaching and praxis, the importance of proper service and leadership in the church must not be overlooked, but it also manifests itself in every sector of society: education, economics, social justice, and civil rights. All these individuals were intentional in their purpose of service and ministry.

Chapter four, Theological Foundations, examines and identifies several tenets: Christology, pneumatology, ecclesiology, and practical theology. All are necessary to be more like Christ with respect to leadership, service, and teaching. These are critical components for effective equipping and empowering for ministry. These components are what Jesus instructed and mirrored to and for his disciples. The ancient church fathers appreciated knowledge and scholarship in bringing others to Christ in its fullest context. The same level of appreciation for knowledge and scholarship is still necessary if the twenty-first century church is to remain viable in a space where many urban churches and its leadership do not value the importance of scholarship in its ministry leaders.

Chapter five, Interdisciplinary Foundations, presents leadership development as the interdisciplinary to support the interdisciplinary foundations that undergird the necessity for training, teaching and leadership for ministry effectiveness, credibility, and sustainability for urban churches in the twenty-first century. Interdisciplinary foundation addressed the discipline of leadership development under the headings: theories of leadership, types of leadership, business principles of leadership and education principles of leadership. These topics are critical to my project to illustrate there is a correct way to lead as shown in Mark 10:35-45, of which the church and church leadership has drastically deviated.

Chapter six, Project Analysis, addresses “Developing 21<sup>st</sup> Century Paradigms and Strategies for Christian Leaders: Viability, Survivability and Credibility” with restating the thesis hypothesis, exploring the methodology employed to gather the data, documenting the measurement and instrumentation of the project, and detailing the implementation and outcomes with data analysis of the project. Also, the stakeholders

who were part of this project will be listed. The summary of learning from Intensives and Focus Group sessions throughout the Doctor of Ministry program at United will be incorporated. A concluding statement on the replicability of this initiative and project will be provided.

### **Contributors**

This project will address identified and attainable needs of urban churches. The objectives will be determined by pastors and congregations. Each outreach will begin with a needs assessment to include organizational structure, financial acuity, and leadership training. The ministry leadership team and congregants will address the vision and mission of their church, providing theological training to pastors, and lay-congregants in the proper way to serve, lead and rule as outlined in (Mark 10:35-45). Applicable trainings will be conducted, with pre and post-test questionnaires will be employed to evaluate effectiveness and applicability of this ministry project.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

#### **Introduction**

This paper will address and identify ways in which my ministry interests and skills intersect to the needs of my dual context, W.I.S.E. Lifestyles, LLC and Created For So Much More Worship Center in Baltimore, Maryland. My former context in Columbus, Ohio will no longer be a viable option; I will be relocating to Baltimore, Maryland in or around the third week of January 2020 for a career move as an engineer with the Defense Contract Management Agency (DCMA). Further, this synergy paper will assist me in evaluating how the relationship between my ministry interests and skills along with the needs of my new context can form the basis for my Doctor of Ministry project.

#### **New Context: W.I.S.E Lifestyles, LLC and Created For So Much More Worship Center**

I now find myself at a crossroads and an exciting new beginning. I will be moving to Baltimore, Maryland, for a new job opportunity with the federal government in the beginning of 2020. It follows that I will also have to find a new context. I consider this as a new beginning on both fronts after years of being overlooked and marginalized in both the business and ministry sectors. I am excited to go where I am appreciated and not just

tolerated. I am excited to work and serve where my gifts and talents are valued in both sectors of my life. I understand that windows only stay open for a season. Now the window is closing for me at Triedstone Baptist Church where I have been a member since 1996. I accepted my calling to ministry in 2003. I was ordained as an elder in 2013 and obtained my Master of Divinity degree from United Theological Seminary in 2018. As a result of these major life changing events, it makes sense that I operate in a dual context to fulfill my work in ministry and to fulfill the requirements of the DMin program at United Theological Seminary.

My ministry work has never been localized to just Triedstone Baptist Church anyway. Moreover, ministry happens wherever I find myself. As a realization of this fact, W.I.S.E. Lifestyles, LLC was created in 2018. W.I.S.E stands for “wisdom and service” tenets given to me by Ms. Sonia Jackson Myles after attending her six-week masterclass.<sup>1</sup> This masterclass involves in depth accountability from a certified professional for each participant with the focus of visualizing what a person’s dream entails and what is necessary to make the dream a reality. Additionally, the successful participant must take an honest, introspective investigation of their life and choices in order to remove any potential barriers to achieving their dream. As a result of this masterclass, W.I.S.E. Lifestyles, LLC houses my ministry and secular work on both the profit and non-profit sides in the following areas that I care and am passionate about:

- Process Improvement
- Professional/ Ministry Development

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<sup>1</sup> Sonia Jackson-Myles, “The Dreamwalking 6 Week Masterclass,” 2019, <https://dreamwalkingcourse.com>.

- Author
- Preaching
- Teaching
- Pastoral Care
- Marital counseling
- Leadership training
- Conflict resolution
- Biblical training
- Change management
- Curriculum development for ministry
- Business Ethics
- Church renewal
- Financial church literacy
- Preparing ministry leaders
- Workshop speaker
- S.T.E.M. (Science, Technology, Engineering and Math) Advocate
- Ministry consultant

The benefits of W.I.S.E. Lifestyles, LLC are many. Firstly, it is portable. This is a vehicle where and how my ministry can happen without limitations. Wherever there is a need, I can travel to the location and provide the requested service(s). Ministry is wherever I find myself. It is through my LLC where I can add programming as the need arises.

I have had a very frank conversation with the pastor of Created For So Much More in Baltimore, Maryland regarding the challenges he faces at his church and the administration of his church as well. We have already conducted several conference calls to discuss the next steps of where he wants us to work when I am onsite. This is very exciting because he understands that in order to remain viable in the twenty-first century, the church must operate differently; further he realizes he needs the help as this work cannot be done by one person.

### **Ministry Journey**

What you see is what you get when it comes to me. It is too hard to try to be something you are not. The person that you see (me) at church is the same person you see at home and at work. What I do need to work on is this: I do curse from time to time, especially if I am in a highly charged situation or if I am just totally disgusted with something or someone. It is not what it used to be, but there is still some work I need to do.

As for my personality — this is going to be interesting — I find that I am a very straight forward person which can be unsettling for some people. I am truthful, but I find that people do not want to hear the truth about themselves or their situation. To me, if you want a problem solved and you ask me to help you, then I will help. On the other hand, if you want to talk and not solve the problem, then I am not the person for you. When I talk to anyone, I talk with love and truth; I do not believe in beating anyone up with the word of God as that action defeats the purpose of being a servant of God.

In 2006, I had a behavioral style assessment done by Target Training International called TTI Success Insights TM. The sixteen-page report analyzed my behavior to help me develop strategies to meet the demands of my secular and non-secular environments.

The assessment measured four dimensions of normal behavior:

1. How you respond to problems and changes
2. How you influence others to your point of view
3. How you respond to the pace of the environment
4. How you respond to rules and procedures set by others

An excerpt from the narrative report revealed the following characteristics:

Mary is extremely result oriented, with a sense of urgency to complete projects quickly. She has high ego strengths and may be viewed by some as egotistical. She is a goal-oriented individual who believes in harnessing people to help her achieve her goals. She is the team member who will try to keep the others on task. She embraces visions not always seen by others. Mary prefers an environment with variety and change. She is always seeking new ways to solve old problems. She has the ability to make high risk decisions but should sometimes seek counsel before acting. She has the unique ability of tackling the tough problems and following them to a satisfactory conclusion. Mary tends to influence people by being direct, friendly and results-oriented. She may be intolerant of people who seem ambiguous or think too slowly. Mary places high value on time and challenges the status quo. Mary's potential weakness because she is a straightforward communicator, is that she may make remarks that are untimely or untactful.<sup>2</sup>

The report was so accurate that I laughed when I read it. As a result of this report, I remind people and myself the best way to understand me from items listed in this report. I always want to know how my time is going to be spent because I have so little free time. I am agitated when I attend meetings and there is no agenda. Even in leadership positions at my church, I have told my team that we will never meet just to meet. If there

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<sup>2</sup> Target Training International, Ltd, TTI Success Insights Assessment (Scottsdale, AZ: TTI, 2006), 2-11.

is no reason for us to meet, I will not call a meeting. That was different for them. I also shared with them that if there was something that could be handled via email or conference call, I would do that rather than us always meeting at the church on a certain night. That was also different and welcomed by the team. To this present time, the assessment still rings true to who I am at my core.

I also had a Myers-Briggs Type Indicator assessment created by Isabel Briggs Myers and her mother, Katherine Briggs, done during the same time frame. The purpose of this assessment is to

[Make] the theory of psychological types developed by C. G. Jung understandable and useful in people's lives. The essence of the theory is that much seemingly random variation in the behavior is actually quite orderly and consistent, being due to basic differences in the ways individuals prefer to use their perception and judgment.<sup>3</sup>

My Myers-Briggs assessment resonated and correlated well with the above reference behavior assessment by TTI. From the assessment, my personality type is identified as an ISTJ, which makes sense to me and others that know me. ISTJ stands for "introversion, sensing, thinking and judging." Under this moniker, the characteristics of an ISTJ person are identified as: "quietly systematic, factual, organized, logical, detailed, conscientious, analytical, responsible, pragmatic, critical, conservative, decisive, stable, concrete and efficient."<sup>4</sup> These characteristics ring true because I am not a person that gets caught up in feelings. I am introverted in my natural state, which again is not a surprise. With respect to sensing, I am very observant and practical in all the things that I do. I am a thinker, by nature and profession, but I was not surprised at all. I deal in the

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<sup>3</sup> Target Training International, 2-11.

<sup>4</sup> Target Training International, 2-11.

facts. Some people say that I am indifferent and that I do not have feelings, but that is the furthest from the truth. I am just very self-contained and reserved. I have been told that I should have been an attorney because of the way I think and process information. I can get down to the bottom line in any given situation presented to me. People want to work on my team because I will ensure that everything is deadline driven. I need to work in an environment where there are clear rules and guidelines. I need an end date to everything I work on. I get bored easily and like to have challenges. If you tell me it cannot be done, I will prove it to you that it can. I am irritated when people cannot decide. I attribute all this to the judging side of my personality.

In 2007, I took a strengths finder survey given by *The Gallup Organization*. The survey identifies a person's five most dominant themes of talent based on responses to the StrengthsFinder program.<sup>5</sup> Measuring thirty-four themes, my top five signature themes were "learner, belief, strategic, input and responsibility." These themes follow me in my business leadership roles as well as my Christian leadership roles. Under the learner theme, it says that I love to learn; this is very true. I am energized by the steady and deliberate journey from ignorance to competence. As such, from my ministerial training here in my local church, I am always striving for the why. What disturbed me is the fact that there was no formal plan to learning and progressing in ministry. I thrive on a roadmap and I want to always do things correctly when serving God's people. When it comes to presiding in church services, I want to always come into a situation prepared. I do not want to ever wing it. When it comes to corporate prayer, I want to always be

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<sup>5</sup> The Gallup Organization, "StrengthsFinder," Strengths Insight and Planning Guide (Princeton, NJ: The Gallup Organization, 2003), 1-9.

effective. There was, and still is, no list of books available for new ministers coming to the ministerial staff. There were no handbooks; nothing was written down, and this bothered me, and yet bothers me. I am very uncomfortable in this type of setting. I have been unsuccessful in getting any traction or buy-in from the pastor or his executive pastor on the need for substantive training for the associate ministers. Therefore, I realized that this “on the job training” in ministry would not be enough for me. The directive “Just watch me” from the senior pastor and his executive pastor is insufficient; a person is unsure what they are looking for or watching. It may be what a person is watching is immaterial. With that being said, I have been diligent in obtaining graduate degrees in order to serve the church effectively. Obtaining the terminal degree of the doctorate in ministry will allow me to bring the desired curriculum and training to the current and next generation of those who have a desire to serve on a higher level. I am always drawn and energized to the process of learning and I expect others to always want to sharpen their swords to get better. I believe firmly that God does not want us ignorant. *The Leadership Challenge* supports my statement that leaders should be skilled and educated in order to be effective and forward-looking: “Leaders must seek the knowledge and master the skills necessary to envision across the nation.”<sup>6</sup>

My signature themes report identified my second theme to be “belief.” Those that have a strong belief theme have core values that are enduring. Moreover, the report says that my strong belief theme causes me to be spiritual, family-oriented and give high value to responsibility and high ethics in myself and others. In other words, I expect others to

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<sup>6</sup> James Kouzes and Barry Posner, *The Leadership Challenge* (San Francisco, CA: Jossey-Bass, 1995), 125.

operate ethically, just as I do. My friends always tell me they can always depend on me to tell them the truth. If I say I am going to do something, that is what I am going to do.

Kouzes-Posner's Second Law of Leadership supports my core value stated above: "Do what you say you will do."<sup>7</sup> As a child growing up, my parents always drilled into us this mantra: "Say what you mean and mean what you say." If I find a person that says one thing and does another, then that person cannot be trusted and not a part of my sphere of influence because as James 1:8 states: "a double minded man, unstable in all he undertakes"<sup>8</sup> and I kick them to the curb. This correlates nicely with Kouzes and Posner's statement where it was stated that the words and deeds of a leader must be consistent.<sup>9</sup> Those that know me or that have come to know me, realize they can trust me. I am consistent in all that I do.

In all, I understand that I am a highly driven person. I strive for perfection in all I do. Some say that I am intense. However, I know if I am not careful, these personality traits can lead me into having some health challenges. Fail is not in my vocabulary. Since I know this about myself, I must sometimes be reminded that I am not a machine and that I must rest. I have had to learn that rest is not a bad thing, but necessary. Since I wear many hats, it is very easy for me to become depleted, and I deserve and require time to regenerate.

I am still working on myself though. I am coming to terms that I do not have to be perfect in everything I do. I have high standards and believe in excellence, but I realize I

<sup>7</sup> Kouzes and Posner, *The Leadership Challenge*, 41.

<sup>8</sup> *The Holy Bible, International Standard Version*, James 1:8, [biblehub.com/james/1-8.htm](http://biblehub.com/james/1-8.htm).

<sup>9</sup> Kouzes and Posner, *The Leadership Challenge*, 13.

must work on enjoying the process more. I am determined in enjoying the process and journey of attaining my doctorate in ministry. I must pause and give people time to process the same information I have received. Everyone does not process at the same rate or the same manner I process information and it is okay.

That is probably why I am an engineer. I am a problem solver and have the knack and skill to make the complex simple. This allows me to accurately evaluate potential obstacles when dealing with spiritual or secular matters. I am spiritual because God allows me to see “the mysteries of God” as per Luke 8:10; I have had this gift since I was eight years old. I see things that others do not see.

The insight God gives me allows me to teach and minister to others in a way that I could not do on my own. Our assistant pastor would ask us on the ministerial staff what a certain scripture meant. Others would toil and toil on what they thought the passage meant. Finally, when he asked me, I gave him the answer he was looking for. His response was that I had the gift of the mysteries of God and that was how I was able to answer. I was getting frustrated because to me the answer was as plain as the nose on my face. I could not understand why no one else in our training class could see the same thing. Sometimes over the years this gift has been a blessing and a curse. It is a blessing because I can help others and a curse because I am/have been misunderstood by many people. Now, I just deal with it like this: “It is what it is.” I cannot worry about if people think I am weird or not. I no longer seek others’ approval about who I am.

The fifth signature theme was that of “responsibility.” The responsibility theme forces me to take psychological ownership for anything I commit to. I am emotionally bound to follow any activity to completion. The report goes on to say that my level of

conscientiousness for doing things right, and my impeccable ethics work together to create a reputation of being utterly dependable. It also notes that I find excuses and rationalizations unacceptable. In 2007, I found this description to be very accurate; it is still shocking to see how accurate this survey captured my essence so accurately. This is how I am at work and church. From 2007 to the time of this writing, I have not moved away greatly from these signature themes.

### **Who Am I Now?**

From all that I have endured, I am still evolving and developing spiritually. I am still getting stronger in the fact that I have adjusted to the realization that I do not need the answers, the control that I thought I needed for my world to turn smoothly. I am more relaxed now. I have scars from being abused and divorced, but I am still standing without bitterness. I have healed emotionally from a bad marriage, but I use my life experiences as I counsel engaged couples on the realities of marriage. I am transparent enough to do that to bless someone else.

I have weathered some very touch and painful situations, but now I can hold my head up. I can smile again. I can sing again. There was a time when I could not. I can say for sure that I am happy again. I am living my life in color instead of black and white. I am no longer living in the shadows to make others comfortable. Intellectually, this will be my fourth and last degree. Intellectually and emotionally, I am strong, resilient, inquisitive and enjoy academic rigor. I enjoy reading and traveling to locations with sand.

I am still a fixer, but different in that I am not going to do all the work; I will coach and encourage. Socially and civically, I am a lifetime member of the National

Society of Engineers where I have served in various leadership roles while an undergraduate and professional. I no longer carry everyone's problems to my detriment. My saying is that I cannot care more about your situation more than you do. My second sentiment that I am vocalizing more often is "Do not make your problem my problem." I have taken these positions because without boundaries, people will dump their stuff on me if I allow it. This includes family and church members alike.

I am also an ordained elder within my local assembly in Columbus, Ohio. When I met with opposition in my local assembly to serve, the Lord opened the door for me to serve in the capacity of chaplain at First Community Village (FCV) in Dublin, Ohio, for the past four years. While there, I have been able to serve and support the residents, their families, and staff at different levels of need. I have enjoyed being a part of the residents' lives on the campus. I appreciate the gift of being invited into their lives and provide the spiritual comfort they seek. I have also been able to serve in the capacity of executive pastor for the full-time chaplain. I have had the opportunity to exercise my gifts as a teacher, preacher, and encourager in the worship experience on Sunday mornings with the residents at FCV. I have a very clear understanding of my ministerial calling to serve God's people wherever or whatever condition they find themselves. My ministry avenues are through personal and professional relationships both in and outside of my local church. This calling transcends race. At the end of the day, everyone wants to know and feel God's love right here on earth. It is my duty to make sure I provide God's word and provide a word of truth and hope.

My theology of ministry is very simple. It is on its face the belief of service to others in the role of servant. It is not one of glamour and prestige, but one of selflessness.

It includes taking on many roles and responsibilities. It is a life of truth, courage, and the disappointment of sometimes being misunderstood by others. What people get confused is that they think of ministry of just being in the pulpit on Sunday morning. However, it is much more than that. To me it is meeting the sacred need of an individual with the love and concern that Jesus would have for that same individual, but always in truth and love. Every lesson that God and Jesus taught was based on love and truth – even the painful lessons were based on love and truth. This is the way I function when dealing with others and myself. This is also one of my views of God. I understand that my finite mind cannot encapsulate or put in words all that God is and any attempt I make is feeble at best. He is all encompassing; He is all that; He just is.

I am still very self-contained, although now, I am coming into full awareness that it is okay to have a healthy relationship. However, my requirement for any relationship I enter is that I must be able to trust you with me. I am not rushing into anything, but now I can say that I am open to whatever great situation that the Lord is preparing for me in this area of my life. That has not always been the case. Previously, my focus was placed on making sure my son had an excellent childhood and he did. My mother now openly says that I did an excellent job with raising him pretty much on my own. I was blessed to have a very strong village to provide the reinforcements necessary to raise a black son during the times my ex-husband chose not to actively participate.

### **Passion, Gifts and Graces for Ministry**

It brings me joy to serve as a mentor to young, black engineering students who choose to become leaders in NSBE. I get my energy from conducting workshops on

topics helpful to students and professionals at our annual conferences and leadership training institutes. From these initial relationships, come lifetime friendships and families. I have the gift of being a connector. I know many people as a result of being a member and senior leader of NSBE for over thirty years. I am not selfish in sharing the relationships and networks with those that need it. As my parents instructed while growing up, “It’s not what you know, but who you know.” I have been able to bless many students with personal and professional introductions that have resulted in jobs in their careers. In exchange, I ask each student to pay it forward to another student when they can do so.

I have been given the moniker of “NSBE mom” by several young men in this organization over the years, although I only have one child. I consider it a compliment. Many of them know that I will take care of them while we are together. I understand the plight of being a hungry, financially limited, college student. For example, my friends and I have made sure that students have suitable business attire to ensure they are ready for the interview process. Whatever “our kids” lack, we make sure we meet the need. My son, when he was younger, used to get annoyed with the fact that so many people would stop me while we were on our way to a meeting or workshop to get a hug or take a picture. Now, he is proud that so many want access to his mother. He now lets his peers know that he grew up in the NSBE environment from the age of four. Not many can say that. This is ministry in the civic arena where I find myself.

What God has allowed me to see is that I can reach more than one demographic and social economic group. Everyone wants to know God’s love and experience it here on earth. The Lord transcends race and social economic groups. I have seen this with my

own eyes that truth, hope and love of God is what is important. Therefore, when I am blocked in one area of the vineyard, the Lord has always made sure I can minister in another area or location. I have been blessed to preach and minister internationally under the total guidance of the Holy Spirit.

I have barely scratched the surface of my work in the ministry. I have discovered that I am a great marriage counselor and very effective wedding officiant. I would like the opportunity to serve as a pastor or executive pastor; I look forward to the exposure to serve in this capacity. I can also envision myself writing and publishing motivational and devotional works with a practical application to them. Having the terminal degree will allow me the opportunity to teach on the college level once I leave the government sector. Moreover, with the attainment of this terminal degree, I will do my part to restore the church the credibility it sorely needs that will ultimately rebuild and strengthen the fabric of our family and community moral compass.

As the yellow brick road unfolds, I will embrace the entire experience knowing and remembering that God has me in this place in my life for a reason. Therefore, I do not know all the new avenues of ministry that will reveal themselves as part of my professional development. I will have to wait and see what unfolds, but what I do know that when this process is done, I will be complete for service.

## **Synergy Development**

It follows that my personal ministerial development converges well with my proposed project as delineated in the sections discussed above. My entire skill set and who I am is necessary for this work that is before me. Specifically, from conversations

with Bishop Willard Saunders, Jr., he wants to focus on sustaining a growth model for his church in Baltimore, Maryland, because he recognizes that they have no problem with people joining the church; the challenge occurs in the retention of those same new members. Further, he recognizes that the way they used to do church is no longer going to work for the twenty-first century. Therefore, he is willing to do collaborative work with me to provide trainings in several critical areas that mirror the work of my ministry and proposed project. It is from these series of developmental trainings and potential curriculum development that Created For So Much More Worship Center and other churches like it will be able to move from a mom/pop model to one that is holistic, operationally efficient, educated and equipped to effectively do the work of the church in a manner that is pleasing to Jesus, the Christ.

### **What I Seek to Learn Through This Doctor of Ministry Project**

It is my desire to learn how I might be able to assist churches in providing tangible and practical skills to operate and serve the church in an improved fashion. This will be done well only if participants are honest with where they are and what their pain points are. The pain must be evident to the church leadership and pastor for true change to occur. Moreover, I want to discover areas where I can also grow and assist churches as I serve them in the capacity as a church consultant, preacher, teacher, and servant. In that vein, I also want to learn how to adapt my project (with and to) other churches who are in different stages of the church lifecycle, because I am aware that each church will have different challenges and opportunities for growth. Lastly, I want to ensure that

W.I.S.E. Lifestyles, LLC has a full catalogue of niche programming from which churches and their organizations can benefit.

### **Benefits of W.I.S.E. Lifestyles, LLC**

Housing my ministry work within my LLC is beneficial because this is where my and how my ministry can happen without limitations. It is portable just as I am portable. Additionally, because I am relocating to a different state, my context will also change. Where in ordinary situations, being without a traditional context is daunting and a potential non-start, I have the additional blessing of operating in a dual context using my LLC as a viable option.

### **Conclusion**

I envision my proposed project as one of a portable leadership and training academy for those churches who desire a more excellent way to service and operate in the twenty-first century. My working hypothesis for my proposed project is as follows: “If the leadership academy provides resources, curriculum and training in the areas of financial church literacy, church renewal, conflict resolution, change management and process improvement, then the participants will have the necessary tools to serve effectively in the twenty-first century church as a result of retooling and refreshing. Additionally, their church will be able to operate with vitality and credibility for the twenty-first century which will provide the desired outcome of sustainability.

## **My Project Implementation Plan**

I envision my proposed Doctor of Ministry project to unfold in this manner:

1. Investigation of the problem
2. Visitation of the context
3. Initial meeting with pastor and key leadership
4. Identify what success looks like for the pastor and key leadership
5. Properly identify and prioritize challenges
6. Determine timeline for project start and end dates with milestone dates
7. Develop programming/training material on items identified in 4 and 5
8. Identify existing resources (in house personnel) that can facilitate/co-facilitate workshop(s)/training(s)
9. Determine the time, date(s), duration, cost, and location of training event
10. Secure advertising material and method of socializing training opportunities
11. Recap and Evaluation with participants and host pastor
12. Check for sustainment in about six months. If there is mastery, then move to the next project with the church. If there is no sustainment, work with the church leadership and participants to determine if additional or re-training is needed to get them to the desired outcome.

I must note that benchmarking is necessary in order to show the participants the improvements they have made. A one and done training event is not the desired outcome. Ongoing training and development opportunities are needed in order to keep the momentum of continuous improvement going. The actual frequency of training will be

determined between the current context and me. The church leadership, and in the case CFSMM, will determine what project they want to work first. From there, my project will evolve with deliverables and milestones agreeable to both parties. I see that more churches will want the same level of personalized service that Bishop Saunders is getting once they see the changes he is making in his church. He is already talking to his peers in the Pentecostal Assemblies of the World (PAW); there is excitement around what my proposed project will be with Created For So Much More Worship Center.

## **CHAPTER TWO**

### **BIBLICAL FOUNDATIONS**

#### **Introduction**

The theme that my doctoral of ministry project will develop is the imperativeness of effective church leadership couched in being a servant to humanity as modeled by Jesus Christ in Mark 10:35-45 which serves as my biblical passage. The hypothesis that this doctoral project will explore and address is a revised sustainability and viability model of conducting church operations in the twenty-first century as it relates to church leadership.

In this paper, I provide content-exegetical research as it relates to my biblical passage in Mark 10:35-45. The ancient texts will explore for the provenance of Mark as well as with the word studies for the words: “servant, slave, baptized, and cup using.” Greek, Hebrew, and Latin ancient texts are examined regarding these words. It is important to establish a baseline using the ancient texts, Church Fathers, and more. I also investigate and provide an answer with respect to which of the synoptic gospels came first. Many scholars over the years have argued the case that Mark was not original due to its brevity and grammatical rudimentary use. Moreover, the social and cultural contexts of Mark is discussed. It is important to explore the Jewishness of the text and the characters in the Mark and examine the interplay of how the Graeco-Roman culture impacted the early Christians with respect to their everyday lives; it is impossible to

separate one from the other. Jewish customs of honor and shame are also considered along with its impact on Roman and Jewish life as how this construct carries over into the request made by the sons of Zebedee to Jesus. I also discuss the political upheaval, social constructs, and the Fall of the Temple and how it also impacted the landscape of what was going on in the background when Mark was written. The authorship of Mark is also explored since there have been many academic discussions over decades as to who wrote the Gospel of Mark. The purpose of Mark is explored to answer the question as to why Mark was written. I have provided research from scholars to further gain an understanding of Mark; several literary tools are identified that Mark used in his discourse. The genre is discussed as scholars have argued for years what type of work Mark is: either a biography or narrative. Information is provided illustrating how the New and Old Testaments interface with Mark. The paper concludes with a discussion on how a correct understanding of Mark 10:35-45 dynamically impacts my doctoral of ministry project and vision for ministry in the twenty-first century with respect to leadership and service.

### Social Context of Mark

The importance of kinship and preferential treatment is addressed as it relates to the concept of power and authority and the Greco-Roman culture. Ched Myers suggests there was an utter lack of distinction between the spiritual and socio-political realms<sup>1</sup>. It is this very culture that bled over into the Jewish culture as well. Notably, James and John

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<sup>1</sup> Ched Myers, *Binding the Strongman: A Political Reading of Mark's Story of Jesus* (Maryknoll, NY: Orbis Books, 1988), 4.

were familial relatives of Jesus; and it was because of this relationship, it was common practice for this relationship to have a definite impact to achieve positions of power and authority. This is akin to special privilege. As an example of special privilege, as it relates to relationships in the Jewish community, Howard Kee identified two appeals in Mark 9:33-37 and Mark 10:35-45 made by the disciples for places of special privilege which resulted in a corrective teaching by Jesus the Christ met by lessons on the necessity to be childlike and on the necessity of accepting suffering and death for the sake of the coming kingdom.<sup>2</sup> Honor and shame were also important social constructs in the Greco-Roman society. According to Neyrey, the responsive *chreiai* is one of the parts of native evidence that make up the prodigious code of honor and shame in the ancient Mediterranean world.<sup>3</sup> This was due to the fact that rhetorical education was a prized commodity in the community; it was this same rhetorical education that spread the culture of honor and shame.<sup>4</sup> That was the standard in the Jewish and Greco-Roman world — one that Jesus found Himself addressing and teaching his disciples against. James and John were not doing anything out of the ordinary from their request, culturally speaking. Not only were they bloodline kin, they were also in relationship with Jesus as one of His hand-picked mentees. These brothers were exercising their cultural construct of cooperation in their attempt to attain a status that held honor; this was what was ingrained and modeled for them to do in their surroundings as products of their given construct. They expected a promotion of some sort because of their relational connection.

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<sup>2</sup> Howard Clark Kee, *Understanding the New Testament* (Englewood Cliffs, NJ: Prentice Hall, 1983), 113.

<sup>3</sup> Jerome H. Neyrey, “Questions, Chreiai, and the Challenges to Honor: The Interface of Rhetoric and Culture in Mark’s Gospel,” *The Catholic Biblical Quarterly* 60 (1998): 679.

<sup>4</sup> Neyrey, “Questions, Chreiai, and Challenges to Honor,” 680.

David A. deSilva illuminated that early Christians approached life in the church and discipleship as an additional realm to vie for the “prize” of a position that held connotation of honor and distinction.<sup>5</sup> The models of leadership, service, and power important to the disciples during this time were part of their value system inherent in their Jewishness.

### **Historical Context of Mark**

Time was not peaceful during the time the Gospel of Mark was written. This was a setting fraught with oppression for the minority culture. Emerson Powery also identifies several issues that posed conflicts during this tumultuous time. He stated that followers of Jesus had to figure out how they should live given the backdrop of the ruling Roman empire who conflicted with Jewish leadership; these followers of Jesus had to determine whose side they would take and then they had to determine whose laws to obey — a decision had to be made between giving to Caesar or to God.<sup>6</sup> Howard Kee asserts the Roman invasion of Palestine and the disruption of the life of the Christians in Jerusalem seem to have been the occasion for the writing of Mark.<sup>7</sup> Ched Myers concurs by saying that the writing of Mark was done in northern Palestine in the late years of the Jewish revolt just before the fall of the Temple in 70 CE.<sup>8</sup> Life was not easy for the Jewish community during the time span of 66-77 AD. due to the Jewish uprising against the

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<sup>5</sup> David A. deSilva, *Honor, Patronage, Kinship and Purity* (Downers Grove, IL: Intervarsity Press, 2000), 220.

<sup>6</sup> Emerson B. Powery, “The Gospel of Mark,” *True to Our Native Land: An African American New Testament Commentary*, ed. Brian K. Blount (Minneapolis, MN: Augsburg Press, 2007), 121.

<sup>7</sup> Kee, *Understanding the New Testament*, 117.

<sup>8</sup> Myers, *Binding the Strongman*, 4.

establishment, the Roman Empire. This demographic was unjustly mistreated by those in Roman leadership; in 66 AD., the Jewish citizens refused the continuation of sacrifices to be made to the Roman emperor, Nero, which were sanctioned and required by Roman law. Ched Myers concurred about the political setting. Palestine was ruled by the Roman military which was a colonial bureaucracy.<sup>9</sup> As a result of their defiance, Jews were killed. Per deSilva, dating Mark in pre-70 C.E. Rome leads naturally to the conclusion that its composition was spurred on by and sought primarily to address the needs of Christian facing or recovering from the persecution in Rome under Nero.<sup>10</sup>

### *Fall of the Temple*

After Nero ruled Rome, Vespasian became emperor in 69 AD. Following Vespasian, it was his son, Titus, that pressed the siege of Jerusalem.<sup>11</sup> The Fall of Jerusalem was an additional pivotal moment during this time that left an indelible mark on these early Christians. However, it is interesting and disturbing to learn that the Fall of Jerusalem was not solely on the hands of the Roman Empire. Internal strife and infighting amongst themselves contributed to their own demise.<sup>12</sup>

### *Dating of Mark*

This research has found that there is not an actual date by which we can tell when Mark was written. However, scholars have placed the origin between 50-80 AD with a

<sup>9</sup> Myers, *Binding the Strongman*, 4.

<sup>10</sup> David A. deSilva, *An Introduction to the New Testament: Contexts, Methods and Ministry Formation* (Downers Grove, IL: IVP Academic, 2004), 178.

<sup>11</sup> Kee, *Understanding the New Testament*, 118.

<sup>12</sup> Kee, *Understanding the New Testament*, 118.

narrowing of an actual date between 65-70 A.D. Early church tradition places this composition in Rome either shortly before or after Peter's execution.<sup>13</sup> Others believe that the composition was written in Palestine. This research has revealed that the best dating comes from information from the Church Fathers which makes the most probable dating of 67-70 AD.<sup>14</sup> Other scholars believe that because the Gospel of Mark was written in Greek, the primary language of Palestine, the first readers of Mark's Gospel would have been the Christians of Mark's community; most of the population was illiterate, so the way it was "read" was having it orally read.<sup>15</sup>

With respect to the audience of Mark, according to deSilva, scholars have attributed the audience to consist of those familiar with the Old Testament as well as those who were new converts to Christianity; this is due to the fact that the reader is assumed to be knowledgeable about the many figures in the Gospel story.<sup>16</sup> C. E. Swift feels that the readers of the Second Gospel were directed to the Roman mind due to the fact that many Jewish customs and terms were explained that the Jewish community would have already understood and therefore no explanation would be necessary.<sup>17</sup>

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<sup>13</sup> deSilva, *An Introduction to the New Testament*, 176.

<sup>14</sup> C. E. Swift, "Mark," in *The New Bible Commentary*, ed. Donald Guthrie (Carmel, IN: Guideposts, 1984), 851.

<sup>15</sup> Bart D. Ehrman, *The New Testament: A Historical Introduction to the Early Christian Writings* (New York, NY: Oxford University Press, 2004), 81.

<sup>16</sup> deSilva, *An Introduction to the New Testament*, 176.

<sup>17</sup> Swift, "Mark," 851.

## Authorship of Mark

Mark was also the companion to Peter and Paul having traveled with them on their missionary efforts. Additionally, scholars also note that Mark was Peter's son. John Mark, son of Mary, and Jesus' brother is the author of the Gospel of Mark. The Church Fathers recognize Mark as the author of the Gospel of Mark although the Gospel of Mark does not specifically name Mark as the author. Wessel states that Mark was not authored by an apostle as per Matthew and John.<sup>18</sup> The titles that appear at the beginning of each of the Gospels would suggest that Mark is indeed the author of the Gospel of Mark. However, scholars suggest that the titles are not original to the authors; the wording that appears: "gospels according to..." as a result of the churches use of multiple works side by side, this was a necessary tool to keep each work properly identified. R. T. France shared supplementary insight into the title of "the Gospel according to" discussion by saying the title only became necessary when more church books about Jesus came about — the church had to develop a suitable nomenclature for this type of literature. It is properly translated as "the one gospel in Mark's version."<sup>19</sup> This type of heading was used as a template going forward. Per France,

the word 'εὐαγγέλιον' was not used to designate a literary genre, but simply indicate the nature of the subject matter of his work.<sup>20</sup>

David deSilva supports these statements by concluding that there are "no internal claims to authorship unlike the literature that appears in the second half of the New

<sup>18</sup> Walter Wessel, *Mark*, The Expositor's Bible Commentary-Abridged Edition: New Testament, ed., Kenneth L. Barker and John R. Kohlenberger III (Grand Rapids, MI, Harper Collins, 2017), 194.

<sup>19</sup> R. T. France, *The Gospel of Mark*, New International Greek Testament Commentary, ed. I. Howard Marshall and Donald A. Hagner (Grand Rapids, MI, William Eerdmans, 2002), 5.

<sup>20</sup> France, *The Gospel of Mark*, 4.

Testament.”<sup>21</sup> Wessel also intimates that although the Gospel of Mark is anonymous, there is a strong and clear early tradition that Mark was the author, and he was closely associated with the apostle Peter; Mark obtained his information about Jesus from Peter.<sup>22</sup>

Within the work there is agreement with the historical account of the early church. The gospel of Mark is recognized as the second book of the Gospel. Swift is of the opinion that the authorship of Mark has never been seriously questioned although the Gospel does not refer to its writer; however, there is no brevity of evidence for Markan authorship in the writings of the church fathers from the first four centuries, namely Eusebius, Clement of Alexandria, Papias, Iraneus, Tertulian Origen, and Justin Martyr.<sup>23</sup> Papias’ testimony does provide information that the early church gave its unreserved stamp of approval to Mark that while not written as an eyewitness account, the Gospel of Mark yet provided an authoritative and accurate representation of the Jesus tradition as mediated and shaped by apostolic preaching.<sup>24</sup> The early church from France’s perspective consistently affirmed that Mark’s Gospel was written by Mark and is not anonymous; further it is a record of Peter’s instruction, written when Peter was living.<sup>25</sup>

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<sup>21</sup> deSilva, *An Introduction to the New Testament*, 174.

<sup>22</sup> Wessel, *Mark*, 194.

<sup>23</sup> Swift, “Mark,” 851.

<sup>24</sup> deSilva, *An Introduction to the New Testament*, 175.

<sup>25</sup> France, *The Gospel of Mark*, 38.

## Literary Context of Mark

This initial research has found that most scholars consider Mark as a biography, but it is not just an ordinary biography. France suggests that Mark's work should not be evaluated chiefly as a source of systematic teaching, but as a story.<sup>26</sup> Myers identified that Mark used several literary tools to draw readers into his account of Jesus; he uses plot, crisis, characterization and setting to keep the reader's attention.<sup>27</sup> Mark has not followed the traditional format of a biography. His form of writing is that he sticks to the facts as he has seen them firsthand of what Jesus taught and modeled. Scholars have argued as to the proper genre Mark should be, but have landed on the fact, that it is a biography. France contends that the genre of Mark is "rightly classified as a biography within the broad category of lives of famous people which were produced in the ancient Graeco-Roman world."<sup>28</sup> Interestingly, Mark does not chronicle the Lord's life from birth and the first thirty years of his life unlike the other Synoptic Gospels. Ehrman provides a definition of what consists of the Synoptic Gospels: "Matthew, Mark and Luke are called the Synoptic Gospels due to the fact they have so many experiences in common that they can be put side by side in columns; in many instances, they tell of the same experiences using the very same words."<sup>29</sup>

Joel Williams suggests that Mark's Gospel is a narrative, meaning a narration of a series of events.<sup>30</sup> He considers Mark is a historical narrative just as he considers all the

<sup>26</sup> France, *The Gospel of Mark*, 16.

<sup>27</sup> Myers, *Binding the Strongman*, 2.

<sup>28</sup> France, *The Gospel of Mark*, 10.

<sup>29</sup> Bart D. Ehrman, *The New Testament: A Historical Introduction to the Early Christian Writings* (New York, NY: Oxford University Press, 2003), 84.

Gospels as narratives; they are best understood when they are treated as narratives and not theological treatises.<sup>31</sup> France sums up Mark succinctly in the following manner:

“Mark in an account of Jesus as he was understood by a leader in a Christian church sometime soon after the middle of the first century.”<sup>32</sup>

Others have categorized it as a dramatic work, i.e., a drama. Mark was also referred to as the master storyteller because not everyone could read. Mark, knowing this, wrote his Gospel using a style of “sandwiching” so that people would hear and remember the lessons of Christ. France also acknowledges that fact that the arrangement of the pericope of Mark shows that the writer of Mark’s Gospel is a master of the art of “sandwiching” one story or scene within another story or scene.<sup>33</sup> An additional style used by Mark in his writing per Swift is the use of vivid realism in his unpolished telling of the facts.<sup>34</sup> France adds to this train of thought by including the sentiment that “most readers and hearers who experience Mark as a whole discern a ‘dramatic’ quality in the careful development of the plot.”<sup>35</sup>

Research shows that the Gospel of Mark was written with the Romans in mind.<sup>36</sup> The readers were thought to be Roman due to the use of certain Latin terminology in the

<sup>30</sup> Joel Williams, “Discipleship and Minor Characters in Mark’s Gospel,” *Bibliotheca Sacra* 153 (1996): 333.

<sup>31</sup> Williams, *Discipleship*, 334.

<sup>32</sup> France, *The Gospel of Mark*, 35.

<sup>33</sup> France, *The Gospel of Mark*, 18.

<sup>34</sup> Swift, “Mark,” 851.

<sup>35</sup> France, *The Gospel of Mark*, 10.

<sup>36</sup> Swift, “Mark,” 851.

Gospel of Mark. Several scholars criticized Mark's writing as a result of his not recording things in sequential order as Matthew and Luke, but that was not Mark's focus. Williams contends that because this is a narrative, Mark wrote in a manner that takes the reader on a sequential journey with detours along the way.<sup>37</sup> In addition, Mark used several literary tools in order to bring emphasis to what is important to Christ's teaching which was a direct opposite to how to lead and serve in their context. One literary tool that is used in the Gospel of Mark is called an aphorism. Aphorisms are those shortest types of Jesus' discourses.<sup>38</sup> Bailey identifies Mark 10:43-44 as one of Jesus' shortest sayings; it suggests a reversal of the way people act in community and recommends how the disciples should behave and think.<sup>39</sup> Allusions are also used in this pericope under study.

In Mark 10:45, David Cook identifies at least two allusions:

1. Daniel 7:13-14 is an allusion for the Son of Man is given kingdom and authority and the nations are to serve him. Alternatively, Jesus says the Son of Man did not come to be served, but to serve.
2. To serve allusions show up in Isaiah 53:11 and Isaiah 52:13 with respect to servant.<sup>40</sup>

Allusions are also used in Jesus' response to James and John with respect to their request to sit on His right and his left. In His response, Mark shows how Jesus used a question in response to the brothers' request and asked if they could drink from the same cup as His and then could they be baptized as He would be baptized. Theo Preiss points

<sup>37</sup> Williams, *Discipleship*, 335.

<sup>38</sup> James L. Bailey, *Literary Forms in the New Testament: A Handbook* (Louisville, KY: Westminster John Knox Press, 1992), 98.

<sup>39</sup> Bailey, *Literary Forms*, 99.

<sup>40</sup> David Cook, *Matthew-Luke*, The Bible Knowledge Background Commentary, ed. Craig A. Evans (Colorado Springs, CO, Cook Communications Ministries, 2003), 374.

out that the cup did not mean what the brothers thought it meant. In this instance the cup that Jesus was referring to:

[I]ndicated destiny, whether good or bad as seen in Isaiah 51:17, 22; Lamentations 4:21; Psalm 75:9; Jesus makes the allusion of the cup as one of suffering and wrath.<sup>41</sup>

Additionally, Preiss uses the term *per crucem* to describe the additional allusion of baptism that Jesus was making with that of His impending death as referenced in Luke 12:50.<sup>42</sup> The brothers answered yes to both without having a full understanding of what Jesus the Christ was really meaning.

To illustrate a comparison of synoptic gospels, these parallel passages show where they replicate Mark with respect to the request James and John present to Jesus.

Matthew 20:20 || Mark 10:35; Matthew 20:23|| Mark 10:39|| Luke 12:50;  
Matthew 20:25|| Mark 10:42 || Luke 22:25; Matthew 20:26-27|| Mark 10:43-44||  
Luke 22:26 and Matthew 20:28|| Mark 10:45|| Luke 22:27.<sup>43</sup>

Therefore, a common contention is that the writers of Matthew and Luke gleaned their information from the writer of Mark.

Additional academics also contend that the authors of Matthew and Luke used Mark's Gospel for many of their own recollections about Jesus.<sup>44</sup> France maintains the priority of Mark and stated it was more likely that Luke and Matthew depended on Mark "rather than the other way around;"<sup>45</sup> this is attributable to the fact that Mark had what

<sup>41</sup> Theo Priess, "The Son of Man Came to Minister: Mark 10:35-45," *The Interpreter's Forum* 4 (1950):190.

<sup>42</sup> Priess, *The Son of Man*, 190.

<sup>43</sup> The block above is offset to give the reader a side by side view of how Mattthew and Luke both took from Mark's gospel in writings that bare their names.

<sup>44</sup> Ehrman, *The New Testament*, 67.

<sup>45</sup> France, *The Gospel of Mark*, 44.

the other two did not. Mark had firsthand access to Peter's teachings which were oral, and he wrote them down. It was from this act of Mark's recording that allowed Luke and Matthew their content for their subsequent works.

An additional literary tool that is used in Mark is that of "paradoxes." Santos defined a paradox as "an unusual and apparently self-contradictory statement of concept that departs dramatically from accepted opinion."<sup>46</sup> Ehrman provided three examples of paradoxes that occur in Mark:

- (1) The greatest are the most humble; (2) The most powerful are the slaves and (3) The first will be last and the last will be first.<sup>47</sup>

On its face, these sayings do not make sense. What is down is up; what's up is down. Those that are considered great are not humble; slaves do not have any power. Moreover, no one wants to be a slave. That position in society is considered the lowest on the food chain. James Edwards concurred with this position by saying that a "slave, inferior to a servant, in ancient society was the last and least of all."<sup>48</sup>

Another scholar, Narry Santos, provided additional perspectives on the use of the paradox and the way it is used in Mark. He felt that the use of opposite terms emphasized to the reader the great distance that existed between concepts presented in his body of work as seen with the concepts of authority and being a servant.<sup>49</sup> Further, Santos felt that Mark used the form of paradox to remind and contest his readers to advance from the

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<sup>46</sup> Narry F. Santos, "The Paradox of Authority and Servanthood in the Gospel of Mark," *Bibliotheca Sacra* 154 (1997): 453.

<sup>47</sup> Ehrman, *The New Testament*, 81.

<sup>48</sup> James R. Edwards, *The Gospel According to Mark: Pillar New Testament Commentary* (Grand Rapids, MI: William B. Eerdmans, 2001), 326.

<sup>49</sup> Santos, *The Paradox*, 453.

recognized belief that servanthood is incongruent with authority; in actuality, the authoritative one is the one who serves and serves well on the behalf of others.<sup>50</sup> Mark did this by showing readers how the disciples fell short by not understanding the paradox that Jesus presented; it was because of their lack of total understanding of His worldview and who He really was. In his use of paradox, Mark was helping readers from the early church to the present with the contest to become servants.<sup>51</sup> Santos showed how Mark used the rhetorical tool of paradox to his ultimate advantage and made readers think introspectively on the truth presented; it was this enlightenment that would cause readers to change their perspectives incongruence with Jesus' teachings which were radical at the time.

Ancient texts also refer to Mark in several places. For instance, Mark 10:38 has at least three quotations, allusions, and parallels from ancient texts:

Targum Neofiti Gen 40:23, Targum Neofiti Deut 32:1, and Martyrdom and Ascension of Isaiah 5:13.<sup>52</sup>

Mark 10:45 also has parallels from the following ancient texts: Targum Isaiah 53:12, Septuagint Exod. 21:30 and 1 Maccabees 2:50.<sup>53</sup>

Ancient texts are important because they get us as close as possible to the original text of the Bible. Additionally, these writings cast light on how Scripture was understood as well as provides important background of early Judaism and Christianity.<sup>54</sup> The Targums,

<sup>50</sup> Santos, *The Paradox*, 453.

<sup>51</sup> Santos, *The Paradox*, 453.

<sup>52</sup> Craig Evans, *Ancient Texts for New Testament Studies* (Grand Rapids, MI: Baker Academic, 2005), 356.

<sup>53</sup> Evans, *Ancient Texts*, 357.

<sup>54</sup> Evans, *Ancient Texts*, 28.

Aramaic rewordings of the Hebrew Bible which originated in the synagogue, can be traced back to the first century; moreover, its contents in many places are vividly germane to certain New Testament pericope.<sup>55</sup> The Targums of Neofiti, also known as Neofiti 1, originated in second century C.E. or earlier, is manuscript 1 of the Neofiti collection of the Vatican Library, discovered by Alejandro Diez Macho in 1949.<sup>56</sup>

### **The Greek Witnesses**

The Greek witnesses also provide provenance to the authenticity of Mark. It must be noted that when the New Testament was originally written, the material used was papyrus sheets. Therefore, the surviving sheets are known as manuscripts and are the oldest in nature. The next oldest are those manuscripts that are written in all capital letters, known as uncials. The third set of documents written from the ninth century and forward used both upper- and lower-case letters; these are referred to as minuscules. For Mark, the consistently cited witnesses that provide the greatest value in establishing the text as well as possessing the largest authority are the following papyri: P<sup>45</sup>, P<sup>84</sup>, and P<sup>88</sup>.<sup>57</sup> The following list of uncials, which are more ancient than minuscules are:

S (01), A (02), B (03), C (04), D (05), L (019), W (032), θ (038), ψ(044), 059, 067, 072, 083, 087, 099, 0107, 0126, 0130, 0131, 0132, 0143, 0167, 0184, 0187, 0188, 0213, 0214, 0269 and 0274.<sup>58</sup>

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<sup>55</sup> Evans, *Ancient Texts*, 2.

<sup>56</sup> Evans, *Ancient Texts*, 190.

<sup>57</sup> Eberhard Nestle, Erwin Nestle, Kurt Aland, and Barbara Aland, *Novum Testamentum Graece* (Stuttgart, Germany: Deutsche Bibelgesellschaft, 2001), 58.

<sup>58</sup> Nestle, *Novum Testamentum Graece*, 58.

The minuscules families  $f^1$  and  $f^{13}$  identify the Gospels authenticity and 2427 recognize the authenticity of Mark.<sup>59</sup>

### Rhetorical Use in Mark

Mark does implement the tool of rhetoric in his writings. One type of rhetorical tool Mark extensively used is the *chreia*; Neyrey points out that in Mark's Gospel, Jesus is often confronted with question to which he responds with a question. This is known as *chreiai*.<sup>60</sup> Neyrey considers the following as demonstratives of responsive *chreiai* in Mark: 10:2-9, 13-16, 17-22, 35-41<sup>61</sup>. Further, this technique is also used for teaching moments that appear in Mark 10:35-41, where there is an exchange between the disciples and Jesus. The *chreiai* is also used in response to the cultural challenges that Jesus encountered in Mark with respect to honor in the Graeco-Roman and Jewish cultures. Specifically, Neyrey points to Mark 10:35, 37 as the provocation and challenge to honor. The response occurs in Mark 10:36, 38 and the public verdict appears in Mark 10:41. This challenge to honor was always answered by a sage, i.e., a very wise person; in this case, Jesus was the sage. Per Neyrey, this technique was used often by Jesus and was his favorite rhetorical weapon — answering the question posed to him with a question to his audience.<sup>62</sup> This played importantly to their code of honor, because if a person answered a question incorrectly, that meant the stumped person lost honor but gained shame. No

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<sup>59</sup> Nestle, *Novum Testamentum Graece*, 58.

<sup>60</sup> Neyrey, *Questions, Chreiai, and Challenges to Honor*, 657.

<sup>61</sup> Neyrey, *Questions, Chreiai, and Challenges to Honor*, 671.

<sup>62</sup> Neyrey, *Questions, Chreiai, and Challenges to Honor*, 676.

one wanted to lose honor and obtain the mantle of shame then or now. Neyrey stated that having “the last word was important then as well as now.”<sup>63</sup> This is why throughout the New Testament, we see numerous encounters of Jesus being challenged by those who sought to shame and dishonor Him by posing challenging questions that only a sage or wise teacher could correctly respond. Neyrey concurred with this position by stating that the “frequent use of the responsive *chreiai* in Mark shows that Jesus was forever under siege and always challenged.”<sup>64</sup>

### **Purpose of Mark**

It is not easy to pinpoint exactly what was the purpose of writing the Gospel of Mark. Many have provided their theories on the topic. Moo concurs that it is not entirely clear as to the reasoning behind Mark being written.<sup>65</sup> Williams contends that Mark wrote his Gospel to move his readers to follow Jesus and live up to Jesus’ demands.<sup>66</sup> Marxen thought Mark was written to prepare Christians for Jesus’ second coming in Galilee<sup>67</sup> whereas, Horsley felt the major purpose of Mark was to present Jesus as advocating for a particular political or social program.<sup>68</sup> Some of those demands to which Williams refers appear in verses 42-45 of my pericope under study. I agree with

<sup>63</sup> Neyrey, *Questions, Chreiai and Challenges to Honor*, 677.

<sup>64</sup> Neyrey, *Questions, Chreiai and Challenges to Honor*, 680.

<sup>65</sup> D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (Grand Rapids, MI: Zondervan, 2005), 183.

<sup>66</sup> Williams, *Discipleship*, 336.

<sup>67</sup> Carson, *An Introduction to the New Testament*, 183.

<sup>68</sup> Carson, *An Introduction to the New Testament*, 184.

Williams' assertion in that Mark wanted readers for all generations to see by example how Jesus taught what true discipleship and leadership looked like. Jesus modeled it for his disciples first and Mark wrote it down for posterity. Most scholars are content to agree that in its simplest form, Mark's goal was to write about Jesus the Christ using information that was at his disposal. France explains that in the process of writing about The Messiah, a number of Mark's personal concerns and circumstances of the church during that time would have influenced his writing; however, none of those circumstances overshadowed the purpose of Mark — which was to tell everyone about Jesus.<sup>69</sup> Further, regarding the focus of Mark, France succinctly stated the following: “Mark’s aim or message rightly revolve around the two broad areas of Christology and discipleship, of who Jesus is and of what it means to follow Him.”<sup>70</sup>

### **Word Study**

For the word study, four interesting words from this pericope were chosen: “baptized,” “cup,” “servant,” and “slave.” For the word “baptized,” identified as Strong’s number 907<sup>71</sup>, this word is only used in the New Testament. With respect to frequency, it was discovered that Acts used ‘baptized’ twenty-one times, which was the most frequent, with Galatians using it only once, which was the least frequent.<sup>72</sup>

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<sup>69</sup> France, *The Gospel of Mark*, 23.

<sup>70</sup> France, *The Gospel of Mark*, 23.

<sup>71</sup> James Strong, s.v., “baptized,” *The New Strong’s Exhaustive Concordance of the Bible*, 1<sup>st</sup> ed (Nashville, TN: Thomas Nelson, 1996), 73.

<sup>72</sup> Strong, *Concordance*, 73.

In *Strong's Greek Dictionary* section, the Greek equivalent of the word “baptized” is βαπτίζω or ‘baptizo.’ It is a derivative of the word *bapto* and “means to make overwhelmed (i.e., fully wet); used only in the New Testament of ceremonial ablution, especially technically of the ordinance Christian baptism”.<sup>73</sup> *Baptizo* is also associated with the words: baptist, baptize, and wash. The derivative word, *bapto*, identified as Strong’s number 911,<sup>74</sup> is “a primary verb; to overwhelm, i.e., cover wholly with fluid; in the N.T. only in a qualified or special sense. i.e., literally to moisten (a part of one’s person), or by implication to stain (as with a dye.)-dip.”<sup>75</sup>

The ancient sources had to be researched in order to determine who else used the word “baptized.” Lewis and Short provided the following information:

baptīzo, āvi, ātum, 1, v.a., =βαπτίξω, only in eccl. Latin, I. to baptize, Vulg. Judith, 12,7; id. Matt 3,6; id. Marc 1,8; and Tert. Aug. Hier. al.saep.<sup>76</sup>

What this entry means is that the word is a verb, used in the first person, active tense. Additionally, it shows that the Latin Vulgate<sup>77</sup> written by St. Jerome around 382 A.D. uses the actual word, and form of the word shows up in the Jewish work of Judith 12:7<sup>78</sup> where the meaning was bathe.

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<sup>73</sup> Strong, *Concordance*, 16.

<sup>74</sup> Strong, *Concordance*, 16.

<sup>75</sup> Strong, *Concordance*, 16.

<sup>76</sup> “Latin Word Study Tool,” (Summerfield, MA: Perseus Digital Tool, 2016), [www.perseus.tufts.edu/hopper/morph?l=baptizo&l=la#lexicon](http://www.perseus.tufts.edu/hopper/morph?l=baptizo&l=la#lexicon).

<sup>77</sup> Jerome, “The Latin Vulgate,” [www.biblestudytools.com.vul/](http://www.biblestudytools.com.vul/).

<sup>78</sup> Judith, “Judith 12:7,” in *Apocrypha of the Old Testament*, [www.biblia.com/bible/chasot/judit h/12/7](http://www.biblia.com/bible/chasot/judit h/12/7).

The second word under study is the word “cup.” This word has extensive use in both the Old and New Testament.<sup>79</sup> There are several definitions for the word “cup” in both the Hebrew and Greek; for instance:

1. 1375<sup>80</sup>- gheb-ee'-ah: from an unused root meaning to be convex; a goblet; by analogy the calyx of a flower- house, cup, pot.
2. 3599<sup>81</sup>- keece; a form for 3563; a cup; also a bag for money or weights: - bag, cup, purse.
3. 4095<sup>82</sup>-πίνω, pino, a prolonged for of πίω, which (together with another form πόω; occurs only as an alternate in certain tenses; to imbibe (literally or figuratively): -drink.

The word shows up in six hundred ninety-seven documents in English and is defined as a drinking-cup, wine cup. There are three parts of speech for the word “cup”:

The third word studied was “slave1) noun, singular, neutral acc, 2) noun, singular, neutral, nominal, and 3) noun, singular, neutral, vocative.<sup>83</sup>

This word was used in six hundred fourteen ancient documents. This word is identified as #5650 – ebed- from #5647 in Strong’s. The historical use of “slave” was also investigated. Some of the following historians have used the word “slave,” specifically, Aeschines, Plato, and M. Tullius Cicero. Aeschines used the word in two of his works: *On the Embassy*,<sup>84</sup> and *Against Ctesiphon*.<sup>85</sup> Plato, (~429-347 BCE), a student of Socrates and teacher of Aristotle, wrote in the era of the fourth century in ancient Greece, also

<sup>79</sup> James Strong, s.v., “cup,” *The New Strong’s Exhaustive Concordance of the Bible*, 1st ed. (Nashville, TN: Thomas Nelson, 1996), 25.

<sup>80</sup> Strong, *Concordance*, 25.

<sup>81</sup> Strong, *Concordance*, 64.

<sup>82</sup> Strong, *Concordance*, 71.

<sup>83</sup> “Greek Study Word Tool,” (Summerfield, MA: Perseus Digital Library, 2016), [www.perseus.tufts.edu/hopper/morph?1=porthrion&la=greek#perseus:text:1999:04.0057:entry=poth/rion-contents](http://www.perseus.tufts.edu/hopper/morph?1=porthrion&la=greek#perseus:text:1999:04.0057:entry=poth/rion-contents).

<sup>84</sup> Aeschines *On the Embassy* 2.143.

<sup>85</sup> Aeschines *Against Ctesiphon* 3.81.

used a word form of “slave” in his works *Cleitophon and Ion*.<sup>86</sup> The word “slave” was also used in Latin by M. Tullius Cicero in his, *For Quintus Roscius The Actor*.<sup>87</sup> Four Arabic documents also use the word “slave.” *The Quran*<sup>88</sup> has forty-three entries; Lane’s *Arabic -English Lexicon*<sup>89</sup> has three hundred and two entries; Buckwalter’s *Arabic Wordlist*<sup>90</sup> has two entries; H. Anthony Salmone’s *An Advanced Learner’s Arabic - English Dictionary*,<sup>91</sup> has sixty-three entries.

The terminal word for the word study is “servant.” This word shows up in 1,749 documents.<sup>92</sup> Ancient writers also used the word “servant” in their writings. Flavius Josephus in *The Wars of the Jews*, also used the word.<sup>93</sup> Isocrates, ancient Greek rhetorician also used “servant” in his speech, *Aegneticus*.<sup>94</sup> Q. Horatius Flaccus (Horace), a leading Roman lyric poet in the era of Augustus, used servant in his poem, *Odes*.<sup>95</sup>

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<sup>86</sup> Plato *Cleitophon and Ion*, 480b.

<sup>87</sup> Cicero *For Quintus Roscius the Actor*, 10.

<sup>88</sup> Gregory R. Crane, (Perseus Digital Library, 2016), [www.perseus.tufts.edu/hopper/searchresults?phrase=&target=en&page=1&exclude\\_words=&search=search&collections=Perseus:coll ectio n:Arabic&any\\_words&all\\_words=slave](http://www.perseus.tufts.edu/hopper/searchresults?phrase=&target=en&page=1&exclude_words=&search=search&collections=Perseus:coll ectio n:Arabic&any_words&all_words=slave).

<sup>89</sup> Crane, *Perseus Digital Library*.

<sup>90</sup> Crane, *Perseus Digital Library*.

<sup>91</sup> Crane, *Perseus Digital Library*.

<sup>92</sup> Gregory R. Crane, (Perseus Digital Library, 2016), [www.perseus.tufts.edu/hopper/searchresults?target=en&all\\_words=servant&phrase=&any\\_words=&exclude\\_words=&documents=](http://www.perseus.tufts.edu/hopper/searchresults?target=en&all_words=servant&phrase=&any_words=&exclude_words=&documents=).

<sup>93</sup> Josephus *The Wars of the Jews*, 1.81.

<sup>94</sup> Isocrates *Aegneticus*, 19.39.

<sup>95</sup> Horace *Odes*, 3.8.

### *Old Testament Use “Servant”*

Every book of the Bible in the Old Testament uses the word, “servant.” It is used fifty-two times in 2 Samuel, forty-two times in Genesis, forty times in I Kings and Psalms, thirty-five times in 2 Kings, twenty-three times in Isaiah, twenty times in Joshua; it has a frequency rate of fifteen in 1 Chronicles, fourteen in 2 Chronicles. “Servant” shows up a dozen times in Nehemiah and eleven times in Jeremiah.<sup>96</sup>

There are nineteen total definitions for the word “servant” in both the Hebrew and Greek; eight of the definitions are in Hebrew. Ebed<sup>97</sup>, a derivative of aw-bad<sup>98</sup>, is defined as a servant, bondman, bondservant, or manservant. Saw-keer<sup>99</sup> is also used and is recognized as a man at wages by the day or year: -hired (man, servant). The use of shaw-rath<sup>100</sup> denotes “a primary root; to attend as a menial or worshipper; figuratively to contribute to: - minister (unto, do) serve (-ant, -ice, -itor), wait on.” Nah-ar,<sup>101</sup> a derivative of naw-ar,<sup>102</sup> means a boy from the age of infancy to adolescence, by employing a servant; Abad<sup>103</sup> means a servant-servant.

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<sup>96</sup> James Strong, s.v., “servant,” *The New Strong’s Exhaustive Concordance of the Bible*, 1st ed (Nashville, TN: Thomas Nelson, 1996), 101.

<sup>97</sup> Strong, *Concordance*, 101.

<sup>98</sup> Strong, *Concordance*, 101.

<sup>99</sup> Strong, *Concordance*, 141.

<sup>100</sup> Strong, *Concordance*, 149.

<sup>101</sup> Strong, *Concordance*, 95.

<sup>102</sup> Strong, *Concordance*, 95.

<sup>103</sup> Strong, *Concordance*, 95.

### *New Testament Use of “Servant”*

The word “servant” shows up in eighteen books of the New Testament. The Gospel of Luke has the most frequent use of the word showing up twenty-five times; it was used once in nine books of Scripture: Philippians, Acts, Colossians, 2 Timothy, Titus, James, 2 Peter, Hebrews and Jude having Strong’s number of 1401 for each with the exception for Hebrews having Strong’s number of 2324.<sup>104</sup>

There are thirteen definitions for each way servant is used in the New Testament. I will identify eight for brevity. Δούλος means “slave (literally or figuratively, involuntary or voluntary; frequently, therefor in a qualified sense of subjection or subserviency):-bondman, servant.”<sup>105</sup> Διάκονος is compared to “an attendant; specifically a Christian teacher and pastor (technically a deacon or deaconess):-deacon, minister, servant.”<sup>106</sup> Διώκω is a “prolonged and causative form of primary verb διο (to flee: comparative to the base of δειλός and διάκονος and means to pursue (literally and figuratively; by implication to persecute.”<sup>107</sup> Διακονία carries the meaning of “attendance (as a servant); figuratively aid, official service (especially of the Christian teacher, or technically of the diaconate: minister (-ing, -tration, -try) office, relief, service (-ing).”<sup>108</sup> Οίκέτης comes from οίκέω and means “a fellow resident; i.e. menial domestic:- (household) servant.”<sup>109</sup> Οίκέω is a derivative of θεράπων and connotates to occupy a

<sup>104</sup> Strong, *Concordance*, 1192-1195.

<sup>105</sup> Strong, *Concordance*, 24.

<sup>106</sup> Strong, *Concordance*, 22.

<sup>107</sup> Strong, *Concordance*, 24.

<sup>108</sup> Strong, *Concordance*, 22.

<sup>109</sup> Strong, *Concordance*, 62.

house; i.e. reside:-dwell.”<sup>110</sup> Θεράπων is “apparently a participle from an otherwise obsolete derivative of the base of θέρος; a menial attendant (as if cherishing):-servant.”<sup>111</sup> The entry δουλόω comes from δούλος which means “to enslave literally or figuratively - bring into (be under under) bondage, become (make) servant.”<sup>112</sup>

## Discussion

What is apparent in this pericope is that Jesus had to do a lot of “unteaching” and dismantling of the way society and culture affected His disciples with respect to positions of honor and authority which caused constant turmoil and conflict that often got in the way of ministry. Jesus was determined that they would do things differently in order to affect positive and lasting change in those they came into contact. I agree with deSilva that James and John’s appeal “is not in keeping with the ethos Jesus seeks to create among all His disciples.”<sup>113</sup> The ethos and environment that Jesus wanted to create for his disciples was one that fostered collaboration; instead of viewing each other as opponents where one has to win and one has to lose, each person should be viewed as partners whereby every person in the group can experience honor and success.

Notably, the sons of Zebedee were not the only two searching for positions of honor and status within Jesus’ group. The rest of the disciples had the same idea as well. That was the reason for their anger expressed towards James and John. They, too, wanted

<sup>110</sup> Strong, *Concordance*, 62.

<sup>111</sup> Strong, *Concordance*, 41.

<sup>112</sup> Strong, *Concordance*, 24.

<sup>113</sup> deSilva, *Honor*, 221.

the same thing as did the brothers. The only difference is that James and John were first to make their request known. deSilva concurs that all twelve were still thinking in terms of competition for precedence within their group.<sup>114</sup> Therefore, the correction was not only for James and John, but for the entire group. The Son of God had to redirect them all. He, as ruler of the cosmos was the only one that could provide this valuable redirect. Jesus had to provide them with different methodology for them to shed their current ideologies of competition, honor and status closely held from their deeply ingrained societal and cultural constructs and move to cooperation and acting honorably with each other. It is this acting honorably as family that would make for honor within the Father's household instead of having a competitive spirit.<sup>115</sup>

### **How Mark 10:35-45 Relates to DMin Project**

This biblical passage relates to my doctoral of ministry project in that it emphasizes the importance of servant leadership as Jesus the Christ modeled to the disciple by going against the status quo of how those with power and authority show their greatness. As the Master Teacher, Christ modeled for the first century church what true leadership looks like and operates. Mark showed from this pericope that correct leadership is not replete with perks that so often get people in secular and religious settings caught up and misguided. The true work of a leader is accomplished when the leader seeks to improve the conditions of those around him/her. The Lord's leader is one that treats all people with dignity and respect and operates in a spirit of integrity. The

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<sup>114</sup> deSilva, *Honor*, 221.

<sup>115</sup> deSilva, *Honor*, 220.

Lord's leader is that leader who others can see from that leader's work and outcomes, what the Lord looks like in human form. From this, if done well and according to the pericope will draw others to want to do the same as a result of the example that was presented. This same model is critical for the longevity of twenty-first century church as well. In order to experience the longevity of the twenty-first century church, we would do well to return to the original pattern of the church and church leadership by returning to the original teachings of Jesus as it relates to service and shed the cloak of worldliness that has filtered into our church model using Mark 10:35-45 as our theme going forward of "being the positive and creative character of the church's witness because Jesus overthrows all our hierarchies and reigns as a servant."<sup>116</sup>

Edwards suggests that "this model of ministry cannot come from the secular order, but only from the unique way of Jesus which defies the logic of this world and its fascination with dominance, control, yields results and outcomes."<sup>117</sup> This is the model that will be incorporated in my project. The key to the model both incarnated and commanded by Jesus is in the verbs "to serve" and "to give" instead of doing and serving for personal recognition. This type of leadership and greatness smacks in the face of our cultural and societal norms which have the same impact in many church structures today. This illuminates the fact that when it comes to service and leadership in the church, we have taken on the world's model instead of Jesus' model as presented in Mark 10:35-45. It is through my doctoral project that I do my part to right the ship in using Jesus' original

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<sup>116</sup> Priess, *The Son of Man*, 192.

<sup>117</sup> Edwards, *The Gospel According to Mark*, 327.

standard. Jesus wanted us not to seek positions for our own self-aggrandizement but consider sacrificial service as the “true badge of greatness.”<sup>118</sup>

## Conclusion

I will conclude this study with answering the question: Why Serve? For me, the reason to serve has nothing to do with the perceived manmade perks that make service look attractive. The true reason to serve others is because Jesus served; He met the need that was presented without judgment, prejudice, but with love. This paper has shown that much has been said about what scholars think Mark meant by writing his Gospel of Jesus. Furthermore, this paper has been an attempt to disclose the struggle that existed in the early church with the concepts of what makes a person great and what people will do to obtain positions of honor. However, it is apparent that the honor and shame construct lives in the present-day church in ministers who search and climb for stature and prestige without regard for the way Jesus really intended. Just as the original disciples misunderstood, it is my contention that “we” who consider ourselves as Jesus’ disciples need a correction as well on what it means to serve down to its incremental part of the word; it has nothing to do with the worldly accoutrements that entice. Preiss surmised it well by saying the following: “The true servant will not think of grandeur, rather he will serve simply because his master has served.”<sup>119</sup>

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<sup>118</sup> John C. Hutchinson, “Servanthood: Jesus’ Countercultural Call to Christian Leaders,” *Bibliotheca Sacra* 166 (2009): 65.

<sup>119</sup> Priess, *The Son of Man*, 191.

## **CHAPTER THREE**

### **HISTORICAL FOUNDATIONS**

#### **Introduction**

For the historical foundations paper, I am using a composite of individuals. These individuals have a common thread of servant leadership in the communities where they served. I looked at notable African Americans against the backdrop of four areas that are intricately linked to prophetic preaching and praxis: social justice/civil rights, philanthropy/economics, education, and church development/ministry. To me, these areas are intertwined in prophetic preaching and praxis and therefore had to be discussed in my historical paper. Further, if it had not been for those that had gone before me, I would not be able to exercise my gifts and talents in the twenty-first century. I do not have the luxury of forgetting where I came from and from whose shoulders I now stand. I clearly benefitted from the sacrificial and selflessness of these historical figures most of society have overlooked. All these topics are critical to leadership in the church. For social justice/civil rights, I chose Elizabeth Freeman. For church development/ministry, I chose George Liele and Jarena Lee; with respect to philanthropy/economics, I chose Madame C. J. Walker; and William Arnett was chosen for his work in education. Behind the backdrop of prophetic preaching and praxis, I cannot forget the importance of proper service and leadership in the church, but in every sector of society: education, economics, social justice, and civil rights. In my estimation, it is imperative that we look back at the

historical components of these individuals to appreciate and understand the legacy and legitimacy of the meaning “justice for all” and not a select few. Where people were denied their basic rights, these highlighted individuals provided solutions and awareness to positively impact their communities. As Jesus did, they cared about and became the voice of the marginalized. They took a risk and stood up against the status quo to make things better not only for themselves but humanity. Each of these individuals felt compelled to operate as the prophetic voices in their context and helped others. Their implementation and praxis of reaching those who were in the margins is at the heart of leadership and ministry. It is as if they heard the clarion call from Isaiah 6:8: “Who will go for us? Who will we send?” Instead of looking out for themselves only, they were compelled to operate prophetically in their teaching, preaching, serving and implementation with a spirit of integrity and trust in the Holy Spirit. These trailblazers exhibited the importance of building relationships across color lines. It is from those relationships that allowed them to engage others to meet their mission. All were intentional in their purpose of service and ministry. Afterwards, I will discuss what was special about each person selected. To conclude the paper, I will discuss how these individuals impact my doctoral of ministry project.

### **Church Development/Ministry**

#### *George Liele (1750-1828)*

George Liele was born a slave with the name of George Sharp in Virginia around 1750. Once he gained his freedom in Georgia, he changed his name back to his family

name of Liele.<sup>1</sup> This was profound on so many levels in that in essence, Sharp shook off the old man and was renewed as Liele. Liele found himself unjustly imprisoned after his master's death by some individuals who were upset that Liele had obtained his freedom. John W. Davis, though research and publication, points to records that freedom was only granted once Liele produced his papers.<sup>2</sup> Afterwards, Liele was determined to leave the United States; he never wanted himself nor his family to endure such travesty of being enslaved again based off someone's frivolous whim. He was fortunate enough to meet and befriend a British officer, Colonel Kirkland, who sponsored him to travel to Jamaica and make a new life for Liele and his family. In return, Liele became an indentured servant to Kirkland for two years.<sup>3</sup>

George Liele was a trailblazer in his own right. Proper credit has not been given to him, historically, regarding his contributions to church building and missionary work. George Liele was not only the first black Baptist minister to preach in Jamaica, but Liele was the first to convert slaves to Christ on the island and organize a church comprised predominately of blacks on the island of Jamaica.<sup>4</sup> Clement Gayle records that when Liele arrived in Jamaica, the social and political tenor made it possible for the slaves to have access to hearing the Gospel preached and then have churches established for this demographic. Additionally, during this time, there was no other denomination that

<sup>1</sup> David T. Shannon, Julia Frazier White, and Deborah Bingham Van Broekhoven, *George Liele's Life and Legacy: An Unsung Hero* (Macon, GA: Mercer University Press, 2013), 51.

<sup>2</sup> John W. Davis, "George Liele and Andrew Bryan Pioneer Negro Baptist Preachers," *The Journal of Negro History* 3, no. 2 (April 1918): 119-27.

<sup>3</sup> Davis, *George Liele and Andrew Bryan*, 120.

<sup>4</sup> Clement Gayle, *George Liele: Pioneer Missionary to Jamaica* (Kingston, Jamaica: The Jamaica Baptist Union, 1982), 3.

ministered this demographic in any meaningful way. Therefore, when Liele arrived on the scene, it appeared to be a divine work from the Lord.<sup>5</sup> John W. Davis corroborates Clement Gayle's research by stating that Liele began his work of ministry in September 1784, by preaching in small homes; in a short time frame, Liele was ministering to about 1,500 people twice on Sunday and twice during the week after having petitioned the Jamaica Assembly on numerous occasions to allow free worship to all who wanted it.<sup>6</sup> David T. Shannon's (et al) research on this matter paints Liele as a daring advocate for social justice; it was against the law of the British Empire to preach the Gospel to slaves, but Liele did it anyway.<sup>7</sup> So as to not burden the poor community and not get off his ministry focus, Liele did not receive any pay for his ministry work. John Davis located an actual quote from Liele to support this statement:

I baptize, marry, attend funerals, and go through every work of the ministry without fee or reward.<sup>8</sup>

To support himself and family, Davis records that Liele was considered bi-vocational in that he was a farmer as well as kept horses to transport various goods for the British government.<sup>9</sup>

Liele also had a missionary and church plant focus. In 1793, Davis acknowledges that a church in Kingston, Jamaica, was completed and in Spanish Town, Liele purchased land with a house to be used as a church and a cemetery; he also wrote and sent letters

<sup>5</sup> Gayle, *George Liele*, 4.

<sup>6</sup> Davis, "George Liele and Andrew Bryan," 121.

<sup>7</sup> Shannon, White, Bingham, and Van Broekhoven, *George Liele's Life and Legacy*, 51.

<sup>8</sup> Davis, "George Liele and Andrew Bryan," 122.

<sup>9</sup> Davis, "George Liele and Andrew Bryan," 122.

about the church growth in Jamaica as well as keeping up with the progress of the church he founded in Savannah, Georgia.<sup>10</sup> Shannon also notes that Liele started this church – The First African American Baptist Church – around 1778 or 1779 and is possibly the oldest sustaining church in the United States today.<sup>11</sup>

Liele did all this work under very tenuous circumstances. Life was not easy for him and his family, but Liele was resolute in his work. Shannon concurred the “missionary journey Liele carved out for himself occurred in the midst of religious, political, and social change, wars, natural disasters, slavery, poverty and persecution, but he never wavered.”<sup>12</sup> His resoluteness to his cause and call to ministry is reminiscent of Dr. Martin Luther King, Jr., Reverend Al Sharpton, Reverend Doctor William J. Barber, III, and others who were jailed and or persecuted for the case of social justice for those on the fringes. Well respected in his community for his ability to connect across color barriers, Liele was successful in obtaining support for his ministry work and church building efforts. Edward A. Holmes referred to Liele as a “Baptist preacher, pastor, missionary and skillful leader.”<sup>13</sup> Liele died in 1828.

### *Significance of Liele*

George Liele is significant because of his ability and visionary spirit to do what had not been done before. By adeptly challenging the status quo in his lifetime, Liele

<sup>10</sup> Davis, *George Liele and Andrew Bryan*, 122.

<sup>11</sup> Shannon, White, Bingham, and Broeckhoven, *George Liele's Life and Legacy*, 52.

<sup>12</sup> Shannon, White, Bingham, and Broeckhoven, *George Liele's Life and Legacy*, 67.

<sup>13</sup> Edward A. Holmes, “George Liele: Negro Slavery’s Prophet of Deliverance,” *Baptist Quarterly* 20, no. 8 (August 1, 1964): 340-351.

developed a church covenant and rules of church membership which are templates used in churches today, to which Shannon concurred.<sup>14</sup> His missionary work was in existence before Lott Carey traveled to India for his missionary endeavors; a proponent for education, Liele's meeting houses across Jamaica were also dual serviced for schools as well as for worship. Liele was selfless in that he trained others to work in ministry. In many churches today and in generations past, the church building has had a community and civic-minded focus with respect to education and access opportunities for its demographic. George Liele embodied the spirit of a true servant leader; his entire life was that of serving others no matter how difficult the circumstance. He could have charged a fee for his services and he could have sought an easier path for himself and family; however, he stayed committed to the promise he made to the Lord when he was a boy. It is on the shoulders and from the sweat of George Liele how the Black church has experienced its successes to this present day, or as I give the moniker: “How we got here — on the shoulders of George Liele.”

### *Jarena Lee (1783-ca 1850)*

Jarena Lee, born a free woman in Cape May, New Jersey, on February 11, 1783, was one of the first Black women known to have preached the gospel in the thirteen colonies.<sup>15</sup> She received and acknowledged her call in 1811, five years before the African

<sup>14</sup> Shannon, White, Bingham, and Broeckhoven, *George Liele's Life and Legacy*, 51.

<sup>15</sup> Jarena Lee, “Receiving the Call to Preach,” in *Preaching with Sacred Fire: An Anthology of African American Sermons, 1750 to the Present*, eds. Martha Simmons and Frank A. Thomas (New York, NY: W. W. Norton, 2010), 161.

Methodist Episcopal Church was officially formed.<sup>16</sup> Ann Shockley notes that although she was not ordained, Lee, over forty years of age, covered 2,325 miles on the Gospel circuit.<sup>17</sup> Lee preached in slave states which was risky<sup>18</sup> in that she could have been easily sold into slavery upon a white person's whim. From her preaching in slave states, according to Carla L. Peterson's research, Lee found herself concerned with the social implications associated with the issues of slavery; education of African American children became her impetus so they would become individuals with moral standards and integrity.<sup>19</sup> Ann Allen Shockley, in her research, records that Lee had a very active ministry where,

[S]he preached up down the Eastern shore and traveled into sections of Ohio and Illinois, converting whites and blacks to the Christian faith.<sup>20</sup>

Jarena Lee met up with major opposition to her preaching the Gospel solely because she was a woman. Shockley purports that Lee challenged the prejudices against women as ministers of God.<sup>21</sup> She found herself disbarred from her church and pulpits in Philadelphia's African Methodist Episcopal Churches.<sup>22</sup> In 1807, Lee shared her vision of her calling with Bishop Richard Allen, founder of the African Methodist Episcopal Church. His response was disappointing to Lee; he instead leaned on the silence about

<sup>16</sup> Lee, "Receiving the Call to Preach," 160.

<sup>17</sup> Ann Allen Shockley, *Afro-American Women Writers, 1746-1933: An Anthology and Critical Guide* (Boston, MA: G.K. Hall, 1988), 41.

<sup>18</sup> Lee, "Receiving the Call to Preach," 162.

<sup>19</sup> Carla L. Peterson, *Doers of the Word: African-American Women Speakers and Writers in the North - 1830-1880* (New York, NY: Oxford University Press, 1995), 85.

<sup>20</sup> Shockley, *Afro-American Women Writers*, 43.

<sup>21</sup> Shockley, *Afro-American Women Writers*, 42.

<sup>22</sup> Peterson, *Doers of the Word*, 78.

women preaching from of the white discipline of Methodists although he had broken ties with this sector since 1787 and did not ordain her.<sup>23</sup> In fact, Allen never ordained Lee although he finally recognized that her calling was authentic; “she carried out her ministry work as an un-ordained traveling exhorter.”<sup>24</sup> Steven Gaines corroborates the fact Bishop Allen relegated Jarena Lee to serving outside the “main meetings of the religious establishment.”<sup>25</sup> Undeterred, in 1815, Lee went back to Allen requesting permission to preach. This time she was successful. Allen permitted her to hold prayer meetings and preach in her home and other small settings. Lee also began to hold these types of ministry opportunities in schoolhouses and other civic facilities where she drew a diverse crowd of white, black, judges and lawyers.<sup>26</sup>

### *Significance of Jarena Lee*

Many women can identify with Lee when she “realized she must put herself entirely in Christ’s hands if Satan were to be overcome.”<sup>27</sup> Further, gender bias experiences are real as a tool to marginalize and block women from operating in their calling of ministry. This marginalization comes at the hands of male ministers who do not believe that women can or should be allowed to preach the word of God. William Andrews notates that Lee experienced marginalization at the hands of those in the church

<sup>23</sup> Lee, “Receiving the Call to Preach,” 161.

<sup>24</sup> Lee, “Receiving the Call to Preach,” 161.

<sup>25</sup> Steven Tramel Gaines, “No Half Savior: Jarena Lee’s Autobiography as Prophetic Rhetoric,” *Carolina Communications Annual* 33 (2017): 66.

<sup>26</sup> Lee, “Receiving the Call to Preach,” 162.

<sup>27</sup> Amanda Porterfield, “The Life and Religious Experience of Jarena Lee (1836),” in *American Religious History* (Malden, MA: Blackwell, 2006), 206.

based on her gender; Lee's calling was questioned and doubted.<sup>28</sup> However, applause is necessary for Lee in her resolve to operate in the calling to preach and minister considering the sexism she experienced in the church; she forged another path by writing to share God's word with humanity; she also requested permission to hold prayer meetings in her own location where she could operate in her gifting of exhortation freely. Peterson corroborates my sentiment on the purpose of Lee's writing. According to Peterson, from Lee's writing for publication, Lee could tell "the story of her conversion, sanctification and call to preach the Gospel to a wider audience and thereby gain more converts to the evangelical cause."<sup>29</sup> With respect to Lee's divine connection to the Lord from her writing, "Jarena Lee equated preaching and writing when she described the fact that she experienced the same "holy influence of that fire now" both when she preached and when her pen "makes record of the same to a dying world."<sup>30</sup> Lee published her autobiography in 1836 and revised it in 1849. It was from the sale of her books that she sustained herself and covered her expenses.<sup>31</sup> Many ministers have found they had to take an alternate path in order to operate in their ministerial assignment. Just as Lee could preach seldomly – eight years after accepting her call to preach,<sup>32</sup> many women have been placed on the back burner with respect to having opportunities to preach.

<sup>28</sup> William L. Andrews, *Sisters of the Spirit: Three Black Women's Autobiographies of the Nineteenth Century* (Bloomington, IN: Indiana University Press, 2000), 36.

<sup>29</sup> Peterson, *Humble Instruments*, 76.

<sup>30</sup> Susie Cunningham Stanley, *How and Why Wesleyan/Holiness Women Wrote* (Knoxville, TN: University of Tennessee Press, 2004), 207.

<sup>31</sup> Shockley, *Afro-American Women Writers*, 42.

<sup>32</sup> Jarena Lee, "The Life and Religious Experience of Jarena Lee, A Coloured Lady, Giving an Account to Preach the Gospel (Philadelphia, PA: Jarena Lee, 1836), 42.

On another note, Lee resonates with many women since she was able to forgive someone although it was a struggle. From that experience of being mistreated at the hand of someone else, Lee states she was delivered from bitterness.<sup>33</sup> Bitterness is a justifiable emotion from those who have been abused in their marriages as Lee experienced. Additionally, it was interesting to learn that the Lord spoke to Lee in dreams<sup>34</sup>, similarly many ministers recount experiences where the Lord speaks to them while they sleep. Lee found herself raising her family by herself as a result of her husband's death, just as many parents find themselves in a position where they are the sole parent. Lee, "found total dependence on the Lord for her life."<sup>35</sup> Further, just as Lee experienced that Jesus put people in her path to help her,<sup>36</sup> the spirit of community provided her the support that she needed.

Lastly, this quote from Lee, resonates to any Christian disciple: "I have ever been fed by his bounty, clothed by his mercy, comforted and healed when sick, succored when tempted, and everywhere upheld by his hand."<sup>37</sup> No matter the situation, the Lord has always made sure His people were taken care of by His divine provision and because of His love for those who follow and serve Him.

<sup>33</sup> Porterfield, *The Life and Religious Experience*, 206.

<sup>34</sup> Lee, *The Life and Religious Experience of Jarena Lee*, 39.

<sup>35</sup> Lee, *The Life and Religious Experience of Jarena Lee*, 41.

<sup>36</sup> Lee, *The Life and Religious Experience of Jarena Lee*, 41.

<sup>37</sup> Lee, *The Life and Religious Experience of Jarena Lee*, 41.

## Social Justice/Civil Rights

### *Elizabeth Freeman (1742-1829)*

Elizabeth Freeman, also known as “Mum Bett,” was an African slave who won her freedom by challenging the Massachusetts constitution; she wanted her freedom because of the cruel treatment received from her owner.<sup>38</sup> Recognized as an abolitionist, her case was of the first to test the Massachusetts Bill of Rights.<sup>39</sup> She believed that as per the state’s constitution all were born “free and equal” applied to her as well. Represented by her employer, an attorney, in 1781, she was the first black woman to bring her civil suit to court; the court agreed with her interpretation of the constitution.<sup>40</sup> Her freedom was granted and as a result, slavery was declared illegal in the state of Massachusetts.<sup>41</sup> After she won her case, she changed her name from “Mum Bett” to Elizabeth Freeman and worked as a salaried employee within her attorney’s household. She chose the last name of “Freeman” after winning her case.<sup>42</sup> The judge ordered Freeman a settlement of thirty shillings in damages from her owners; this was considered a fair wage during the eighteenth century. She died in 1829 and was buried in her employer’s family plot in Stockbridge, Massachusetts.

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<sup>38</sup> Dorothy A. Mays, *Women in Early America: Struggle, Survival, and Freedom in a New World* (Santa Barbara, CA: ABC-CLIO, 2004), 149-150.

<sup>39</sup> Virginia Hamilton, *Many Thousand Gone: African Americans from Slavery to Freedom* (New York, NY: Knopf, 1993), 38.

<sup>40</sup> Bonnie Eisenberg, *Women in Colonial and Revolutionary America* (Washington, DC: Mid-Atlantic Equity Center, The American University, 1989), 13.

<sup>41</sup> Chrisanne Beckner, *100 African Americans Who Changed American History* (Milwaukee, WI: World Almanac Library, 2005), 10.

<sup>42</sup> Mays, *Women in Early America*, 149-150.

*Significance of Elizabeth Freeman*

Freeman is chosen here to highlight because she was a trailblazer in her own right. She not only looked out for her own welfare but took the risk to challenge the status quo to fight for equal rights under the law of the land for others as well. On its face, the state of Massachusetts could not deny the validity of their own writing. If so, they would have said that their entire premise of right and wrong had limitations and was in error when it came to develop their state's charter. Freeman is to be applauded for being courageous in her challenge; she sacrificially took her life into her hands to improve the lives of herself and her entire race. Chrisanne Beckner, in her research, supports the courageousness of Freeman, which led to slavery being outlawed in Massachusetts and later nationally; this work by Freeman and her attorney in turn validated the United States' Declaration of Independence.<sup>43</sup>

### **Philanthropy/Economics**

*Madame C.J. Walker (1867-1919)*

Madame C. J. Walker was born Sarah Breedlove. In her early years, she worked as a washer woman, and took in laundry from white people to take care of her family during this time of Jim Crow. To improve her quality of life, Breedlove moved to Saint Louis and did the work that was available at the time which was that of a domestic. Not satisfied, Breedlove moved to Denver, Colorado, which was where she found financial and social stability selling her own hair care products door to door; her social stability

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<sup>43</sup> Beckner, *100 African Americans Who Changed American History*, 10.

was secured with her marriage to Charles J. Walker, an important newspaper man, in 1906.<sup>44</sup>

A proponent for education, Madam C. J. Walker, founded Leliea College located in Pittsburgh, Pennsylvania, in 1908; this was a correspondence course that taught her methods of hair care for twenty-five dollars.<sup>45</sup> Also in the sphere of education, Walker was regarded as a staunch advocate for education and social justice. Germaine Huber notes that Walker was active in many protests aimed at discrimination, the War Department's segregationist policies and was an alternate delegate of the National Equal Rights League.<sup>46</sup> Additionally, at her hair convention in 1917, she encouraged attendees to participate in political activism:

This is the greatest country under the sun, but we must not let our love of country, our patriotic loyalty cause us to abate one whit in our protest against wrong and injustice.<sup>47</sup>

This was done even before Blacks could vote. Not willing to be silent on an obvious wrong against humanity, Walker also sent a telegram to President Woodrow Wilson regarding the wrongness of race riots and lynching of over twelve million black people.<sup>48</sup>

In 1910, Walker moved to Indianapolis, Indiana, where she established a beauty school and factory. The following year, Walker's enterprise was incorporated and

<sup>44</sup> Darlene Clark Hine, *Speak Truth to Power: Black Professional Class in United States History* (Pittsburgh, PA: Carlson Publishing, 1996), 97.

<sup>45</sup> Germaine W. Huber, "Women in History: Madame C. J. Walker 1867-1919," in *Journal in Women in Educational Leadership* 218 (2009): 4.

<sup>46</sup> Huber, "Women in History," 5.

<sup>47</sup> Huber, "Women in History," 4.

<sup>48</sup> Hine, *Speak Truth to Power*, 103.

grossed over \$100,000 a year with several thousand agents around the United States.<sup>49</sup>

Darlene Clark Hines, in her book *Speak Truth to Power*, supports Huber by saying that in 1912, Walker had 1,600 agents and made \$1.000 per week.<sup>50</sup> Lowenberg asserts that Walker's endeavors resulted in her creating and sustaining a "million-dollar business in the United States and beyond."<sup>51</sup>

Walker was a very generous philanthropist. She gave to several organizations, individuals, and black schools.<sup>52</sup> Huber cites that Walker's influence and philanthropy went further than the hair care industry. She supported the NAACP's antilynching movement by contributing \$5,000; she also contributed \$1,000 to the YMCA's building fund in Indianapolis.<sup>53</sup> She also financially supported a myriad of black charities: Bethel AME Church, Tuskegee Institute, Mary McCloud Bethune's Daytona Education and Industrial School for Negro Girls to name a few.<sup>54</sup>

### *Significance of Madame C.J. Walker*

Madame C. J. Walker is chosen in this historical foundation for her determination and sheer grit that she embodied to improve herself and uplift her community. Darlene Hine corroborates this statement by importing that Walker used resources available to her

<sup>49</sup> Huber, "Women in History," 4.

<sup>50</sup> Hine, *Speak Truth to Power*, 100.

<sup>51</sup> Bert James Loewenberg and Ruth Bogin, eds., *Black Women in Nineteenth-Century American Life: Their Words, Their Thoughts, Their Feelings* (University Park, PA: Pennsylvania State University Press, 1976), 30.

<sup>52</sup> Hine, *Speak Truth to Power*, 100.

<sup>53</sup> Huber, "Women in History," 5.

<sup>54</sup> Huber, "Women in History," 5.

in her journey for financial stability not only for herself, but for other women of color; these women became Walker's employees selling her products on a commission basis.<sup>55</sup> Paula Giddings supports this tenet of Walker providing a means of financial and economic empowerment to black women as well by stating: "Walker employed black women agents to sell the products – including hair growers, salves for psoriasis and oil on a commission basis."<sup>56</sup> She had big dreams and she never stopped believing in what was possible. She provided other Black ladies an opportunity to support themselves and their families with jobs that were not menial and hard labor like she earlier experienced as a washer woman. Darlene Hine records that Walker

demonstrated by her own example that producing and selling her own products would generate higher wages and income than most African Americans dared to imagine.<sup>57</sup>

She provided Black women the opportunity to have careers where they could possess a sense of dignity and self-worth. A vocal mouthpiece, Walker often told black women they were beautiful.<sup>58</sup> Many have come to appreciate Walker's use of empowerment by her choice of words used when talking to other women, because there is power of life and death from verbalized speech. Lastly, Walker could have chosen to settle for what her life dealt her and wallowed in self-pity and marginalization. However, she modeled for other women what could be a reality from working hard, staying the course and uplifting others

<sup>55</sup> Hine, *Speak Truth to Power*, 97.

<sup>56</sup> Hine, *Speak Truth to Power*, 97.

<sup>57</sup> Hine, *Speak Truth to Power*, 100.

<sup>58</sup> Hine, *Speak Truth to Power*, 99.

as she attained more. Everyone could win and experience financial stability and not a select few.

## **Education**

*William Arnett, Jr. (1838-1906)*

Because of a leg tumor, William Arnett was unfit for a life of hard and manual labor because his diseased leg was amputated. As such, he could not fight in the Civil War, either. Teaching became his fate, and he received his teaching certificate on December 19, 1863.<sup>59</sup> He was the first black teacher in Fayette County, Pennsylvania. He was licensed to preach on March 30, 1865, in the AME Church by the Quarterly Conference of Union Bethel Church in Washington D.C.<sup>60</sup> Arnett gave up teaching in 1867 to pursue ministry on a full-time basis. Multifaceted and purposed, Arnett was active in political and social issues; he founded a number of fraternal organizations for African-American men and women; he was instrumental in political issues of equality for black people.<sup>61</sup> Civically, Arnett was equally as active and vocal on the topic of civil rights. Not satisfied with how the Democratic Party viewed civil rights for the black man, he spoke out regarding the fallacies in their policies during that time:

Let the white and the black boy have equal opportunities, and the one that is superior in intellect, be he white or black, take the first rank. This is the policy of the Republican Party. As to the question of hotels, the colored man asked simply

<sup>59</sup> James Haskins, *Distinguished African American Political and Governmental Leaders* (Phoenix, AZ: Oryx Press, 1999), 3.

<sup>60</sup> Lucretia H. Newman Coleman, *Poor Ben: A Story of Real Life* (Nashville, TN: A.M.E. Sunday School Union, 1890), 137, <https://hdl.handle.net/2027/emu.010002406445>.

<sup>61</sup> Haskins, *Distinguished African American Political and Governmental Leaders*, 4.

for the privilege of buying a meal of victuals when traveling and he did not propose to be shoved with his wife and daughters into smoking and baggage cars, or into the gallery of theaters.<sup>62</sup>

In 1885, Arnett became the first Black elected to the Ohio Legislature where he represented a majority constituency that was not black, but white.<sup>63</sup> Lucretia Coleman documented, that Arnett also known as “Poor Ben,” received the highest number of votes when he was elected to the 680th Grand Assembly of Ohio on the Republican ticket.<sup>64</sup> Arnett was gracious and eloquent in his acceptance of the nomination as shown in the following passage:

The Republican party is the only one that took me up when I had no flag and gave me a flag; when I had no freedom, it gave me freedom; when I had no vote, it gave me a vote; now I have no office, it is going to give me an office. I speak not egotistically, but to express the sentiments of my grateful race. This is the only party in which after man has a free chance in the race of life, – that is all we want.<sup>65</sup>

While in office, Arnett was instrumental in formulating laws against Ohio’s “Black Laws” which handicapped blacks both socially and politically.<sup>66</sup> According to Coleman, Arnett was one of the most eloquent political colored orators this country had ever produced.<sup>67</sup> Numerous Ohio newspapers reported on the effect Arnett had when speaking to crowds. The *Toledo Blade* reported on August 24, 1872: “Poor Ben came forward and furnished a fitting sequel to the eloquent speck of the Governor. His speech

<sup>62</sup> Coleman, *Poor Ben*, 122.

<sup>63</sup> Haskins, *Distinguished African American Political and Governmental Leaders*, 4.

<sup>64</sup> Coleman, *Poor Ben*, 157.

<sup>65</sup> Coleman, *Poor Ben*, 158.

<sup>66</sup> Haskins, *Distinguished African American Political and Governmental Leaders*, 4.

<sup>67</sup> Coleman, *Poor Ben*, 127.

was complete with wit, logic and stirring appeal.”<sup>68</sup> On July 27, 1872, the *Toledo Democrat*, while covering the congressional convention, noted that “Poor Ben, the colored delegate, read in a clear, sonorous voice, enunciating and pronouncing each word distinctly . . .”<sup>69</sup>

In 1872, Arnett made thirty-two speeches for Ulysses S. Grant and stumped the state for Rutherford B. Hayes, the nineteenth United States President and James A. Garfield, the twentieth United States President.<sup>70</sup> Moreover, having a respected sphere of influence during President McKinley’s administration from 1897-1901, Arnett was considered to be the “most powerful individual Negro at the White House.”<sup>71</sup> He did not seek a second term as an Ohio Representative. A second term would have interfered with his responsibilities as secretary and treasurer for the African Methodist Episcopal Church in addition to his fulfillment as bishop; it was understood that he was to be elected to this high office.<sup>72</sup> On the educational front, Arnett made significant strides in the realm of higher education; he was appointed director of Payne Theological Seminary in Wilberforce, Ohio, which still thrives today.

A prolific writer and author, Coleman notes that Arnett had several manuscripts ready for publication: *The Lights Along the Jordan, Fifty Years in the Field, or the A.M.E. Church in Ohio, The Life and Times of Solomon H. Thompson, and Methodism in*

<sup>68</sup> Coleman, *Poor Ben*, 116.

<sup>69</sup> Coleman, *Poor Ben*, 116.

<sup>70</sup> Coleman, *Poor Ben*, 157.

<sup>71</sup> Rayford Whittingham Logan and Michael R. Winston, *Dictionary of American Negro Biography* (New York, NY: Norton, 1982), 18.

<sup>72</sup> Coleman, *Poor Ben*, 173.

*Columbus, Ohio* are some of Arnett's written works.<sup>73</sup> Arnett was prolific in both the written and spoken word thereby making him a prophetic voice in his era: Arnett lived by nine simple tenets and imperatives that allowed him to experience the successes he did. He stated: "Love your work. Do your duty. Study the Bible. Be punctual in all things. Preserve order. Occupy all your time. Visit your charge. Work for God and humanity. Pray for success."<sup>74</sup>

### **How this Historical Study Relates to Doctoral of Ministry Project/Conclusion**

This historical study relates to my doctoral ministry project in that it emphasizes the importance of remembering the work of unsung African American trailblazers in the areas of church leadership and social justice. In my project, it is these same tenets identified herein that are very important with respect to church leadership. In fact, they are intertwined. However, in the twenty-first century, the work is not complete; there is remaining work in these same areas. Servant leadership as modeled by Jesus Christ in Mark 10:35-45 is not novel as these lives displayed. Dr. Robert Walker aptly surmised the reason for this historical study as it relates to social justice and Christian leadership on October 23, 2019: "We are here to maintain what God created and be good stewards of our neighborhoods and our churches in the places where we live."<sup>75</sup> Walker's statement echoes back to Arnett's prophetic words: "With education for your heads, religion for your hearts and money for your pockets, you can stand up in your own innate

<sup>73</sup> Coleman, *Poor Ben*, 142.

<sup>74</sup> Coleman, *Poor Ben*, 142.

<sup>75</sup> Robert Charles Walker, "Plenary on Prophetic Praxis," Fall Symposium, United Theological Seminary: Prophetic Preaching and Praxis Focus Group Session (Birmingham, AL: October 23, 2019).

powers.”<sup>76</sup> Each one of these trailblazers identified herein has laid the groundwork of what ministry looks like at the grassroots level in various professions with respect to selfless service to humanity. From then to now, this picture remains the same. These individuals exemplify the praxis of Mark 10:35-45.

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<sup>76</sup> Coleman, *Poor Ben*, 167.

## **CHAPTER FOUR**

### **THEOLOGICAL FOUNDATIONS**

In this theological foundation paper, I will discuss the theological ideologies that undergird the necessity for training, teaching and leadership for ministry effectiveness, credibility, and sustainability for urban churches in the twenty first century. This paper will encompass the following topics, Christology, pneumatology, ecclesiology, and practical theology, all of which are necessary to be more like Christ with respect to leadership, teaching and service. It is from Christ that we are provided the lessons of obedience, structure, leadership, and service. These are critical components for effective equipping and empowering for ministry. These components are what Jesus taught His disciples. Within this section, the topic of obedience will be addressed as it relates to the Father and Son. Secondly, in the ecclesiology section, this paper will illustrate how the ancient church fathers, specifically Origen and Clement, understood and believed in the power and importance of training, education, and knowledge in order to become effective in their ministry and awareness of Christ; it is this same dedication, the training, that is still relevant for today's church in becoming fishers of men. In the third movement of the paper, I will address pneumatology, the role of the Holy Spirit, as it relates to training and equipping and empowering for ministry. The Holy Spirit is a critical component for those who are in leadership capacities and roles of authority. It is highly desirable to have persons who are filled with the Holy Spirit when making decisions for humanity. Without

the indwelling of the Holy Spirit in a person holding a position of authority and power inside or outside of the church, many will be affected derisively in myriads of approaches. The last section will address practical theology, which is the praxis of preaching, teaching, and training. Just as Jesus taught James and John in Mark 10:35-45, the same teaching is necessary for today's disciples.

### **Christology**

And the Word became flesh and lived among us, and we have seen His glory, the glory as of a father's only son, full of grace and truth. (John 1:14, NRSV)

In Christology, the breakdown of the word itself provides the basic definition of the study of Christ. Christology encompasses Christ's identity, accomplishments, experiences lessons and tenets in the scant thirty-three years He lived on earth. Leander E. Keck provides a more academic understanding of Christology by imparting that Christology is "a comprehensive term for the statement of identity and significance of Jesus".<sup>1</sup> Other scholars provide their own slant to who Christ is. M. Eugene Boring provides an overarching advice that Christology, if to be understood correctly, cannot be understood through one perspective about Christ in his comment

Christology is not to be seen through a historical lens or retelling of historical ideas about Christ. Christology is more than that and embodies what the word actually means — Christology.<sup>2</sup>

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<sup>1</sup> Leander E. Keck, *Why Christ Matters: Toward a New Testament Christology* (Waco, TX: Baylor University Press, 2015), 1.

<sup>2</sup> M. Eugene Boring, "The Christology of Mark: Hermeneutical Issues for Systematic Theology," *Semeia: An Experimental Journal for Biblical Criticism* 30 (1984): 125-53.

Another academic, Daniel Gans, provides another well-respected perspective by all orthodox churches regarding Christ, taking the slant from the personhood of Christ, in his article “The Person of Christ.” He comments that,

Christ possessed, definitely, two natures, divine and human. [T]hat the ‘Word’— which was the divine — ‘became flesh,’ which was the human; that these two natures, in the incarnation, became so untied as to form but one personality or ‘I.’<sup>3</sup>

Daniel Gans is not alone in his line of thinking. A. B. Simpson also concurs with Gan’s sentiment that Jesus was both divine and human by stating Christ “was born of the Holy Spirit and derived his person and incarnate life from the Holy Spirit.”<sup>4</sup> In line with Gans and Simpson, Edwin K. Broadhead understands Jesus to not only be human and divine, but also as “a powerful teacher who gives his life for the people.”<sup>5</sup> William Hordern weighs in with his recognition of Jesus as a “Gift of God to man.”<sup>6</sup> Boring also provides commentary on this matter in his understanding of Christology by leaning on the accepted fact that “all Christian Christology affirms that Jesus, the man of Nazareth, is the Christ, the eschatological king who is the agent of bringing in God’s own kingdom.”<sup>7</sup> This statement fully supports that Jesus was on God’s missional assignment.

It has to be noted that every action that Jesus took, every lesson that he instructed, every miracle He performed and every sermon He preached, Jesus the Christ did not do

<sup>3</sup> Daniel Gans, “The Person of Christ,” in *The Incarnate Word: Selected Writings on Christology*, ed. John Williamson Nevin et al (Eugene, OR: Wipf and Stock, 2014), 115.

<sup>4</sup> A. B. Simpson, *The Holy Spirit: Power from On High*, ed. Keith Bailey (Camp Hill, PA: Christian Publications, 1994), 308.

<sup>5</sup> Edwin K. Broadhead, “Teaching with Authority: Miracles and Christology in the Gospel of Mark,” *Journal for the Study of the New Testament* 74 (1992): 187.

<sup>6</sup> William Hordern, *A Layman’s Guide to Protestant Theology*, rev. ed. (Eugene, OR: Wipf and Stock, 2002), 109.

<sup>7</sup> Boring, “*The Christology of Mark*,” 138.

any of this on his sole volition, but with the help of the Holy Spirit. A. B. Simpson concurs with this position by stating “All Jesus’ teachings, His works, all His miracles of power were attributed directly to the Holy Spirit.”<sup>8</sup> Suzanne Watts Henderson leans to Rudolf Bultmann’s understanding of Christology through the term “Son of God.”<sup>9</sup> Boring stays in this same vein by using a similar line of thought but using terminology he felt that was much clearer than the meaning of “Son of God” or “Christ.” He prefers the title Son of Man because,

[T]he Son of Man is that figure who exercises the authority of God on earth, while at the same time exercising his ministry as one who serves; he is that figure who will be delivered over by God to suffering and death; he is that figure who will come at the end of history in power and glory to gather his elect.<sup>10</sup>

As the above discourse shows, Jesus was not one dimensional. While Jesus was among men, He performed several works. At a young age, Scriptures record that Jesus taught in the synagogue. Later, He was referred to as Rabbi, which means “teacher.” Daniel Gans also recognizes the Lord as a “Teacher sent from God, and who spake as man never spake.”<sup>11</sup> Jesus was the master trainer and teacher as His disciples have shown. In His unselfishness, Jesus patiently imparted everything He knew into the twelve. Christ prepared and equipped each one of His proteges to continue the work He initiated once He left them to rejoin His Father once Christ’s mission was completed. As

<sup>8</sup> Simpson, *The Holy Spirit*, 313.

<sup>9</sup> Suzanne Watts Henderson, *Society for New Testament Studies Monograph Series*, vol. 135, Christology and Discipleship in the Gospel of Mark (Cambridge, UK: Cambridge University Press, 2006), 6.

<sup>10</sup> Boring, “The Christology of Mark,” 133.

<sup>11</sup> Gans, *The Person of Christ*, 115.

Jesus instructed, they learned. Once the twelve were fully equipped, they in turn went out and continued the work Christ commanded them to do as fishers of men.

Thomas C. Oden further supports this sentiment with respect to the uniqueness of the disciples' preparation to establish those early churches. Oden delineates their uniqueness in the following manner:

Jesus called and commissioned them; they were eyewitnesses to His ministry, especially His resurrection. The emergent church depended upon them for accurate reporting and inspired interpretation of the originative events of faith.<sup>12</sup>

Therefore, it follows that today's church, just as the early church, needs the same type of accurate reporting and inspired interpretation of the Holy Word, the life of Christ and the hope of salvation. It is critical for the longevity and vitality of the church that leaders are properly trained to prepare the saints of God for service. Just as Jesus preached, taught, empowered, and sent out, today's church has the same mission.

David Bartlett understands that Christology encompasses activities to solve problems that humanity encounters; it is more than reading or hearing words from the pages of the Bible. Those activities must be carried out in the same manner by which Christ modeled in his own life with belief and charity. Specifically, Bartlett contends in his book, *Christology in the New Testament*, that "Christology drives the actions necessary to solve practical problems. Christology is acted out in faith and love. Without faith and love, words about Christology become noisy gongs or clanging symbols."<sup>13</sup>

<sup>12</sup> Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (San Francisco, CA: Harper & Row, 1982), 75.

<sup>13</sup> David Lyon Bartlett, *Christology in the New Testament*, Core Biblical Studies (Nashville, TN: Abingdon Press, 2017), 95.

## *Obedience*

“There can only be one head, but several supporting team members.”<sup>14</sup> Jesus the Christ fully understood this principle in that He was obedient to what His Father, God, tasked Him to do no matter Jesus’ feelings on the matter. Jesus kept God’s plan as “the plan,” and He did not deviate from God’s vision. God’s vision was not only for His Son, but for the totality of humanity, forever. To illustrate, Jesus prays for another solution or remedy to save the world from itself while in the garden of Gethsemane. Matthew 26:39 and 42 shows us that Jesus appealed to God twice. However, as part of His repeated appeals, Jesus acknowledged each time that He would do what God wanted. Even after that, the Lord carried out His Father’s plan in being the sacrificial lamb for the entire world, although many then would not appreciate or understand the plan. Everything that Jesus did, said or taught was not conducted in a vacuum. He was always in communication with his Father. Bruner and Hordern inform that “Jesus is transparent to God, focused on God and there is no single encounter in the New Testament or in life that does not resonate with the depth of a contact with God.”<sup>15</sup> According to Marianne Maye Thompson, “Jesus accepts the ways of the cross as the will of the Father.”<sup>16</sup> Additionally, Leanne Van Dyk suggests that Jesus was obedient to His Father’s request. She states that from Jesus’ obedience, He “satisfied God in His bearing the sins of the

<sup>14</sup> Mary McWilliams, audio conference with Amilcar Aaron, Boston, MA, October 15, 2016.

<sup>15</sup> Frederick Dale Bruner and William Hordern, *The Holy Spirit: Shy Member of the Trinity* (Eugene, OR: Wipf and Stock, 2001), 17.

<sup>16</sup> Marianne Meye Thompson, *The Promise of the Father: Jesus and God in the New Testament* (Louisville, KY.: Westminster John Knox Press, 2000), 88.

world in His body and spirit on the cross.”<sup>17</sup> It is this type of obedience that brought God’s ultimate plan to a successful outcome. Scholars also provide critical insight to the importance of Christ’s obedience to God, His Father. C. Gene Wilkes, in his work, *Jesus on Leadership*, explains why Jesus carried out God’s plan by stating, “Jesus responded in obedience to His Father because of his love for his Father.”<sup>18</sup> Thompson understands that the Lord’s obedience is not based on an acquiescence to a foreign directive, but the outward execution of God’s intention.<sup>19</sup> Many misconstrue obedience as a concept fraught with that of being subservient. However, obedience is an act of love. Wilkes concurs in his statement, “obedience is not an act of subservience to a dictator; it is an act of love and respect.”<sup>20</sup> Therefore, Christ’s obedience to God has everything to do with the vast love and respect He has for God, His Father. As a result of Christ’s love and respect for God, He obediently lived out His life and carried out God’s mission. Richard Bauckham delineated Jesus’ outward display this way:

The pre-existent Christ, being equal with God, shared the divine Glory in heaven. But he did not consider his equality with God as a matter of being served by others, but as something he could express in service, obedience, self-renunciation, and self-humiliation for others. Therefore, he renounced the outward splendor of the heavenly court for the life of a human being on earth, one who lived his obedience to God in self-humiliation even to the peculiarly shameful death by crucifixion, the death of a slave.<sup>21</sup>

<sup>17</sup> Leanne Van Dyk, “How Does Jesus Make a Difference? The Person and Work of Jesus Christ,” in *Essentials of Christian Theology* (Louisville, KY: Westminster John Knox Press, 2003), 217.

<sup>18</sup> C. Gene Wilkes, *Jesus On Leadership* (Wheaton, IL: Tyndale House Publishers, 1998), 80.

<sup>19</sup> Thompson, *The Promise of the Father*, 151.

<sup>20</sup> Wilkes, *Jesus on Leadership*, 81.

<sup>21</sup> Richard Bauckham, *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament’s Christology of Divine Identity* (Grand Rapids, MI.: Eerdmans, 2008), 42.

Van Dyk also explained Jesus' obedience to carrying out God's desire for humanity from the time He was born to the time Jesus died and to His time of resurrection in the following passage:

By the incarnation itself, Jesus Christ satisfied God-satisfied God's determination to be God for us in human form. Jesus continued to satisfy God by his willingness drink the cup of death as an inevitable consequence of that obedience.<sup>22</sup>

To sum the section of Christology, Christ certainly has a special genealogy unlike any other. He is directly connected to God who rules over all. He is, as Bauckham terms Christ as being “emphatically of divine identity.”<sup>23</sup> Christ does what He does because of who He is and because of His intrinsic, embedded, and novel relationship to God. Keck concludes the matter of Christology as simply being a “syntax of relationships or correlations.”<sup>24</sup> He explains the correlations in the following passage:

In developed Christology, this structure of signification is expressed in relation to God (the theological correlation proper), the created order (the cosmological correlation), and the humanity (the anthropological correlation); each of these impinges on the others whether or not this impingement is made explicit

## Pneumatology

Pneumatology is understood to be the third person included in the Trinity – meaning the Father, Son and Holy Spirit. The Greek word for Holy Spirit is πνεύμα, pneuma, from the root πνέω, which means to blow, to breathe or of the wind according to

<sup>22</sup> Van Dyk, *How Does Jesus Make a Difference?*, 216.

<sup>23</sup> Bauckham, *Jesus and the God of Israel*, 31.

<sup>24</sup> Keck, *Why Christ Matters*, 1.

the Blue Letter Bible.<sup>25</sup> Max Turner defines the Holy Spirit as “the self-manifesting, transforming and empowering presence of God himself.”<sup>26</sup> Pneumatology is a necessary component for effective and positive life changing effects for those in ministry leadership roles as well as secular positions. It is highly desirable to have professionals filled with the Holy Spirit while equipping and serving those they come into contact. This is because these individuals have the responsibility to make decisions that can positively or negatively impact another’s life trajectory. As such, possessing and utilizing the Comforter is paramount. It is the condition of the heart where the Holy Spirit inhabits and allows for right decisions to be made as Christ would make. Simpson concurs with my sentiment by stating that the “Holy Spirit resides in the hearts of men and in the church of Christ just as literally as Jesus resided upon the earth during the thirty-three years of His incarnation and life below.”<sup>27</sup>

There are several understandings of who is the Holy Spirit. James Innell Packer concludes the Holy Spirit is an individual person and not a mere inspiration in his statement: “[T]he Spirit is not just an influence; He; like the Father and the Son, is an individual person.”<sup>28</sup> Mark A. McIntosh understands the Advocate as the “breathing life, the powerful vivacity, that brings the Word to expression.”<sup>29</sup> Additionally, Packer points

<sup>25</sup> “Holy Spirit,” Blue Letter Bible, [https://www.blueletterbible.org/search/search.cfm?Criteria=holy+spirit&t=KJV#s=s\\_lexiconc](https://www.blueletterbible.org/search/search.cfm?Criteria=holy+spirit&t=KJV#s=s_lexiconc).

<sup>26</sup> Max Turner, “Trinitarian’ Pneumatology in the New Testament? - Towards an Explanation of the Worship of Jesus,” *The Asbury Theological Journal* 57, no. 2 (Fall 2002): 169.

<sup>27</sup> Simpson, *The Holy Spirit*, 306.

<sup>28</sup> J. I. Packer, *Keep in Step with the Spirit: Finding Fullness in Our Walk with God*, rev. and enl. ed. (Grand Rapids, MI: Baker Books, 2005), 54.

<sup>29</sup> Mark Allen McIntosh, *Divine Teaching: An Introduction to Christian Theology*, Blackwell Guides to Theology (Malden, MA: Blackwell Pub., 2008), 129.

to the New Testament to illuminate the Spirit as a person “distinct from the Father as the Son is.”<sup>30</sup> Simpson also agrees with Packer of the individuality of the Holy Spirit in his statement, “It is not the influence of the Holy Spirit that we receive, but it is the person of the Holy Spirit.”<sup>31</sup> Further, Turner posits the Holy Spirit has distinct markers of identity. He believes the “strong traits of personhood in the Spirit-Paraclete are best understood to belong to the Spirit Himself as he relates differently to the Father and the Son.”<sup>32</sup> From this statement it is apparent from Turner’s use of the word of paraclete, he sees the Holy Spirit to be a helper to God and Jesus.

Growing up in the Baptist tradition, many have always understood the Holy Spirit to be God in three persons, meaning God – the Father, God – Son and God in the form of the Holy Spirit. All three entities work together in unity, but each having a complementary, but distinct function. To illustrate the complementary function of the Holy Spirit and Jesus, Simpson posits that everything Christ did was attributed to the Holy Spirit.<sup>33</sup> William Hordern and Frederick Dale Bruner agree that each person of the Triumvirate operated seamlessly by imparting “each member of the Trinity points faithfully to the other in a gracious circle.”<sup>34</sup> It follows from the information provided that there is no competition or usurping of roles between the trinity. Each person carries out their unique role in bringing man back into unity with the Creator, God. It is,

<sup>30</sup> James I. Packer, *Concise Theology: A Guide to Historic Christian Beliefs* (Carol Stream, IL: Tyndale House, 2001), 143-44.

<sup>31</sup> Simpson, *The Holy Spirit*, 306.

<sup>32</sup> Turner, “Trinitarian’ Pneumatology,” 173.

<sup>33</sup> Simpson, *The Holy Spirit*, 313.

<sup>34</sup> Bruner and Hordern, *The Holy Spirit: Shy Member*, 9.

therefore, apparent that this modeled behavior of collaboration is the original intention of ministry, which is missing in so many church ministries today.

A historical perspective of the Holy Spirit must be mentioned at the point because how the Holy Spirit was experienced in the Old Testament was not the same as for the New Testament. Simpson recognizes, that in the Old Testament, the Holy Spirit was bestowed upon those who were selected for unusual dispensation. The Holy Spirit living within men and women did not occur until the New Testament.<sup>35</sup> During the Old Testament dispensation, the Holy Spirit was not in men but with and upon men. It was not until the New Testament when the Holy Spirit arrived to live inside all believers. Further, the Advocate connects the believer intimately with the Holy Father; the Holy Spirit resides in us as,

not only a spirit of power and a preparation for service, but a spirit of life, holiness, and fellowship with the Divine Being. It is not the influence of the Holy Spirit that we receive, but it is the Person of the Holy Spirit.<sup>36</sup>

Packer addresses the fact that the Holy Spirit is a distinct personality because of the way the Holy Spirit manifests:

the Spirit, among other things, speaks (Acts 1:16; 8:29; 10:19; 11:12; 13:2; 28:25), teaches (John 14:26), witnesses (John 15:26), searches (I Cor 2:11), determines (I Cor 12:11), intercedes (Rom 8:26-27), is lied to (Acts 5:3), and can be grieved (Eph. 4:30). Only of a personality can such things be said.<sup>37</sup>

<sup>35</sup> Simpson, *The Holy Spirit*, 306.

<sup>36</sup> Simpson, *The Holy Spirit*, 306.

<sup>37</sup> Packer, *Concise Theology*, 144.

James Bryant also recognizes the Holy Spirit as an instructor by stating, “The Holy Spirit is our unseen teacher who points us to Jesus and reminds us of His words.”<sup>38</sup> Therefore, conclusively, the Holy Spirit is an individual and not a mere presence.

From the identification of the Holy Spirit, the discussion moves to the role of the Advocate. Scholars have various understandings of what comprises the function of the Holy Spirit. Larry Hart considers the work of the Holy Spirit to be “the application of the saving work of Christ to each of us.”<sup>39</sup> In considering the role of the Holy Spirit, Clark H. Pinnock acknowledges that the Advocate allows believers to hear the truth of God’s work so that the Word can be impactful and compelling in the lives of believers. Specifically, Pinnock states, “the word supplies the message of God, while the Spirit inclines us to attend to its truth, so that the Word can become effective and relevant in ourselves.”<sup>40</sup> It is apparent that the Holy Spirit and God’s word work in conjunction with each other. Max Tuner points to Walter Kasper to explain the relationship of the Word and the Spirit and Jesus. Kasper argues “Jesus can only ‘become’ (to the world) the Logos incarnate because he is given the Spirit without measure, and He then gives the Spirit as His own Spirit.”<sup>41</sup> Therefore, the word of God, Jesus and the Holy Spirit are all interrelated. It is impossible to possess one without the other two entities.

Pinnock also believes the purpose of the Holy Spirit is to “bring each generation of believers as close to the Lord as the first apostles were and enables them to penetrate

<sup>38</sup> James Bryan Smith, *The Good and Beautiful God: Falling in Love with the God Jesus Knows*, The Apprentice Series (Downers Grove, IL: IVP Books, 2009), 28.

<sup>39</sup> Larry Hart, *Truth Aflame: Theology for the Church in Renewal*, rev. ed. (Grand Rapids, MI: Zondervan, 2005), 387.

<sup>40</sup> Carl Pinnock, *The Scripture Principle* (Eugene, OR: Wipf and Stock Publishers, 1998), 200.

<sup>41</sup> Turner, “Trinitarian’ Pneumatology,” 177.

the same truth in relation to their different context.”<sup>42</sup> Moreover, Timothy L. Smith calls to Paul’s teaching about the role of the Holy Spirit from 2 Cor 5:17 and Eph 4:24. He says “the work of the Holy Spirit is to make us a ‘new creation,’ to renew us in the image of God, in righteousness and true holiness.”<sup>43</sup> Bruner and Horden emphasize the work of the Holy Spirit is “simply to thrill us with Christ, to infect us with enthusiasm for all that Christ can do for men and women and for the world to change things, to renew institutions and to salvage lives.”<sup>44</sup> Colin Gunton provides his input on the function of the Holy Spirit as the “perfecter of His humanity.”<sup>45</sup> This ties in nicely with Bruner and Horden’s opinion that the Holy Spirit’s work also impacts and affects the community, i.e. humanity. In essence, the Holy Spirit is concerned with the community and its well-being. They state, “It is the community that the Holy Spirit comes, and its gifts are meant to build up the community, bringing true unity.”<sup>46</sup> It is this characteristic that is critical when equipping the twenty-first century church; all the gifts endowed by the Holy Spirit will be necessary for its viability and sustainability.

## Ecclesiology

To gain an understanding of the terminology, Paul Avis provides a definition of ecclesiology. In the *Oxford Handbook of Ecclesiology*, Avis provides a definition of

<sup>42</sup> Pinnock, *The Scripture Principle*, 13.

<sup>43</sup> Timothy L. Smith, “Holy Spirit and Holy Scripture,” *The Asbury Journal* (1984): 34.

<sup>44</sup> Bruner and Horden, *The Holy Spirit Shy Member*, 23.

<sup>45</sup> Colin Gunton, “The Holy Spirit as Perfecting Cause,” in *A Spirit Christology*, ed. Skip Jenkins (New York, NY: Peter Lang AG International Publishers, 2018), 294.

<sup>46</sup> Bruner and Horden, *The Holy Spirit Shy Member*, 106.

ecclesiology in the following manner: “Ecclesiology may be defined as the discipline that is concerned with comparative, critical and constructive reflection on the dominant paradigms of the identity of the church.”<sup>47</sup> Further, Avis provides additional information on the etymology of the word “ecclesiology” by stating the “term “ecclesiology derives from the Latinized forms of two Greek words: ekklesia, assembly, congregation, church; and logos, word, speech, discourse.”<sup>48</sup> From this information, a rudimentary understanding of ecclesiology is the church where the word is given. Ryan Wilson provides a very basic definition of ecclesiology as “the study of the theological understanding of the Christian church.”<sup>49</sup> Nicholas M. Healy provides another perspective on the matter. He states, “Ecclesiology, in short, is a form of theological reflection that should be explicitly practical and prophetic.”<sup>50</sup> However, Allister McGrath, in *Christian Theology: An Introduction*, considers ecclesiology as that areas of theology which seeks to give theoretical justification to an institution which has undergone development and change down through the centuries, set against an altering social and political context.<sup>51</sup>

Cheryl M. Peterson, in her literary work *Who is the Church: An Ecclesiology for the Twenty-first Century*, goes further with McGrath’s line of understanding in that the church’s identity cannot be isolated in a historical and social vacuum but must be

<sup>47</sup> Paul Avis, *The Oxford Handbook of Ecclesiology* (Oxford, UK: Oxford University Press, 2018), 3.

<sup>48</sup> Avis, *The Oxford Handbook of Ecclesiology*, 2.

<sup>49</sup> Ryan Wilson, “The New Ecclesiology: Mega-Church, Denominational Church and No Church,” *Review and Expositor: A Baptist Theological Journal* 107 (Winter 2010): 61.

<sup>50</sup> Nicholas M. Healy, *Church, World, and the Christian Life: Practical-Prophetic Ecclesiology* (Cambridge, UK: Cambridge University Press, 2000), 46.

<sup>51</sup> Alister E. McGrath, *Christian Theology: An Introduction*, 5th ed. (Chichester, West Sussex, UK: Wiley-Blackwell, 2011), 375.

examined within the actual context where it exists.<sup>52</sup> From McGrath's definition, he considers it important to include the fact that the church evolves over time as a result of an ever changing landscape while still providing the essential truths by which the church was originated. Lynn R. Mims, in *The New Ecclesiology*, regards ecclesiology as "a branch of systematic theology that seeks to reflect on the purpose, nature and ministry of the church."<sup>53</sup> In similar fashion to Avis, Mims further discusses the term *ekklesia* in terms of the church seen through the lens of an institution and Christianity as a form of faith. Additionally, Mims follows on with additional information regarding what an ecclesiology should include with respect to providing clarity on "how the Eucharist, baptism, preaching and intuitional life make up a definition of a church."<sup>54</sup> Jurgen Moltmann provides a very succinct, but salient perspective on ecclesiology in his statement, " Ecclesiology can only be developed from Christology, as its consequence and in correspondence with it."<sup>55</sup> In essence, Moltmann believes that ecclesiology begins with Christ and all that Christ embodies. James H. Evans, Jr. and Stephen G. Ray, Jr. also concur with Moltmann in their statement that "Jesus is the center of the church. That is, the church is that community that is centered in Christ. It does not possess Christ but is possessed by Christ."<sup>56</sup> Given this backdrop, ministry to be effective, has to take in

<sup>52</sup> Cheryl M. Peterson, *Who is the Church? An Ecclesiology for the Twenty-first Century* (Minneapolis, MN: Augsburg Fortress, 2013), 4.

<sup>53</sup> Lynn R. Mims, "The New Ecclesiology," *Review and Expositor: A Baptist Theological Journal* 107 (Winter 2010): 41.

<sup>54</sup> Mims, *The New Ecclesiology*, 41.

<sup>55</sup> Jürgen Moltmann, *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology*, trans. Margaret Kohl (Minneapolis, MN: Fortress Press, 1993), 66.

<sup>56</sup> James H. Evans, Jr. and Stephen G. Ray, Jr., *We Have Been Believers: An African American Systematic Theology*, 2nd ed. (Minneapolis, MN: Fortress Press, 2012), 158.

account the community and its nuances. Evans and Ray believe that because the church exists in the world, it is a social institution and must be aware of the church's relationship with the world and its implications; this relationship between the world and the church is always present.<sup>57</sup>

### *The Work of the Church with respect to Didache*

The teaching ministry has always been a critical lifeline for the church as community. S. Michael Houdmann, in his article, "The Role of Church Leadership/Church Government," identifies many roles of the church to include prayer, worship, outreach, service, fellowship and teaching.<sup>58</sup> Historically, teaching and scholarship has always had a seat of prominence in the early church. Russ Moulds provides information to support the roots of teaching and instruction was instituted by the ancient church fathers. Moulds states that,

[T]he shape of our teaching today was put in place by teachers such as Origen, Athanasius, and Augustine as they thought deeply, originally, creatively, and sometimes controversially in order to separate truth from error in what the Christian faith says and means.<sup>59</sup>

Ronald Heine in his book, *Origen: Scholarship in the Service of the Church*, shows that Origen's commitment to scholarship was always directed for service and context of the church; as a Christian man of faith, his commentaries on Scriptures were

<sup>57</sup> Evans and Ray, *We Have Been Believers*, 159.

<sup>58</sup> S. Michael Houdmann, "What is the Theological Study of Ecclesiology?" Compelling Truth, <https://www.compellingtruth.org/church-government.html>.

<sup>59</sup> Russ Moulds, "A Teacher of the Church," in *A Teacher of the Church: Theology, Formation, and Practice for the Ministry*, ed. Russ Moulds (Eugene, OR: Wipf and Stock, 2007), 4.

written to solve issues in the emerging church; Origen devoted his life to understanding, supporting, and promoting the faith.<sup>60</sup>

Not only was Origen a proponent of instruction during this time. Heine points to Pantaenus, a Christian teacher of Hebrew origin, who taught from the prophetic and apostolic Scriptures (Strom 1.1.11.2-3).<sup>61</sup> Heine concluded the goal of Origen and Clement of Alexandria, with respect to scholarship and teaching:

They wanted to imprint the Christian vertices on the lives of their students to the extent that they would achieve the Platonic goal of becoming like God, so far as possible (Theaetetus 176b).<sup>62</sup>

The above section illustrates the pattern that as Jesus, The Master Teacher taught, the apostles and early church fathers taught. What they taught is the same for what today's teachers should teach. All teaching points back to Christ because as Charles Blanco posits,

What is essential is teaching that which is in harmony with God's revealed will made known chiefly through the Word (2 Tim 3:14-17), and specifically the Word made flesh (Jesus; John 1:1-18), brought to us by the ministry of Christ's Spirit (John 14:6; 15:26; 16:12-15).<sup>63</sup>

This proper teaching is paramount for the sustainability and viability of the twenty-first century church in an urban setting. Just as the historical church focused on the need for correctness of teaching using the principles of Sola Scriptura and Solus Christus,<sup>64</sup>

<sup>60</sup> Ronald E. Heine, *Origen: Scholarship in the Service of the Church*, Christian Theology in Context (Oxford, UK: Oxford University Press, 2010), viii-ix.

<sup>61</sup> Heine, *Origen*, 55.

<sup>62</sup> Heine, *Origen*, 64.

<sup>63</sup> Charles Blanco, "Christian Teaching: That They May Have Life Abundantly," in *A Teacher of the Church: Theology, Formation and Practice for the Ministry*, ed. Russ Moulds (Eugene, OR: Wipf and Stock, 2007), 19.

<sup>64</sup> Moulds, *A Teacher of the Church*, 3.

today's church must re-focus on Christ alone and Scripture alone in its teaching.

Otherwise, the institution is no longer a church but a social club.

It must be noted that there has been a question as to who is considered a teacher in the early church. Moulds answered the question of "Who is a teacher" of the church by limiting the answer to Jesus and Paul as the teachers of the church. He explains further "By this account, Christ is the rabbi, his apostles are those sent to convey his teaching, we have their instruction in the New Testament which recognizes and includes the authority of the Old Testament (cf. Rom 15:4), and this is the norm for the church's teaching."<sup>65</sup>

This is the same question that arises in today's church and ultimately causes confusion. Moulds responds to this question by imparting that teachers will have to be selected by the church. Specifically, he states that

As the Holy Spirit calls, gathers, enlightens, and sanctifies the whole Christian church, by that church God also calls out those who He will use to instruct the church so that we may 'grow in the grace and knowledge of our Lord and Savior Jesus Christ' as per 2 Pet 3:18.<sup>66</sup>

It is this same pattern that must replicate in the twenty-first century urban church. Just as Christ used the kingdom of God as the main topic of his teaching,<sup>67</sup> today's teachers must do the same. Church leadership will do well to make the selections of teachers soberly in tandem with the Holy Spirit and not based on personality contests and other outward trappings; consequently, the church puts itself at risk to false and incorrect

<sup>65</sup> Moulds, *A Teacher of the Church*, 3.

<sup>66</sup> Moulds, *A Teacher of the Church*, 5.

<sup>67</sup> James Bryan Smith, *The Good and Beautiful Life: Putting on the Character of Christ* (Downers Grove, IL: InterVarsity Press, 2009), 54.

teachings, resulting in the devastating loss of spiritual lives and scattering of the Lord's sheep.

## Practical Theology

Practical theology deals with the care of church members; it includes counseling and incorporates solutions from oppressions that restricts from moving forward. Further, practical theology takes the written word of God and puts it in action in everyday lives. In essence it is the praxis of the prophetic voice for the people of God. Don Browning believes it is possible for theology to be practical if “we bring practical concerns to it from the beginning.”<sup>68</sup> One manner members of the church are properly cared for is through correctly training, teaching, and equipping them with the skills in order to be successful. Christian Grethlein underscores this sentiment by pointing out that Jesus’ teachings were applicable to everyday life without a scholarly explanation of the Holy Scripture.<sup>69</sup> He further emphasized succinctly that the “result is always practical activity, such as the Our Father.”<sup>70</sup> In essence, Jesus was using practical theology before the formal title was established in academic circles. Historically, the development of practical theology was relegated to the German-speaking world and did not move into the United States until the second half of the twentieth century<sup>71</sup> and was constrained to the

<sup>68</sup> Don Browning, *A Fundamental Practical Theology: Descriptive and Strategic Proposals* (Minneapolis, MN: Fortress Press, 1996), 5.

<sup>69</sup> Christian Grethlein and Uwe Rasch, *An Introduction to Practical Theology: History, Theory, and the Communication of the Gospel in the Present* (Waco, TX: Baylor University Press, 2016), 136.

<sup>70</sup> Grethlein and Rasch, *An Introduction to Practical Theology*, 136.

<sup>71</sup> Grethlein and Rasch, *An Introduction to Practical Theology*, 5.

purview of Western churches.<sup>72</sup> For Grethlein, he considers God's grace as the underpinning of pastoral/practical theology as per his statement:

The grace of God, which precedes all human action, forms the basis for Pastoral/Practical Theology, that is, sacramental praxis, the praxis of people, or the pastoral care of God's people.<sup>73</sup>

It must be acknowledged at this point that Grethlein adds an additional term in his statement — pastoral theology. These two terms are used to mean the same thing. James Woodward and Stephen Pattison provide the insight as to the interchangeability between the two terms in their explanation of pastoral theology: "Pastoral theology – the place where belief and practice meet. Some people prefer to call this meeting place 'practical theology' and I have no objection to it."<sup>74</sup> Pattison defines pastoral ministry in the following manner: "The main underpinning knowledge, understanding and method which should inform and give distinctive identity to the skills and competencies of Christian ministry is nothing other than pastoral ministry."<sup>75</sup> Don Browning in his book, *A Fundamental Practical Theology: Descriptive and Strategic Proposals*, employs a different slant when providing an understanding practical theology by incorporating the word "fundamental" in his explanation: "Historical, systematic and practical theology should be seen as subspecialties of the larger and more encompassing disciplines called

<sup>72</sup> Grethlein and Rasch, *An Introduction to Practical Theology*, 30.

<sup>73</sup> Grethlein and Rasch, *An Introduction to Practical Theology*, 40.

<sup>74</sup> Stephen Pattison and James Woodward, *A Vision of Pastoral Theology in Search of Words That Resurrect the Dead*, Pastoral Monographs 4 (Edinburgh, UK: Pastoral Limited Trust, 1994), 8.

<sup>75</sup> Pattison and Woodward, *A Vision of Pastoral Theology in Search of Words That Resurrect the Dead*, 6.

fundamental practical theology.”<sup>76</sup> Bonnie Miller-McLemore provides this lengthy, comprehensive understanding for practical theology:

Practical theology refers to an activity of believers seeking to sustain life of reflective faith in the everyday, a method or ways of understanding or analyzing theory in practice used by religious leaders and by teachers and students across the theological curriculum, a curricular area in theological education focused on ministerial practice and subspecialties, and finally, to academic discipline pursued by a smaller subset of scholars to support and sustain these first three enterprises. Each understanding points to different spatial locations, from daily life to library and fieldwork to classroom, congregation, and community, and finally, to academic guild and global context. The four understandings are connected and interdependent, not mutually exclusive, however, and reflect the range and complexity of practical theology today.<sup>77</sup>

### *Practical Theology, Teaching and Leadership*

Practical theology has an important role in teaching. Moreover, teaching is embedded in ministry. It has already been illuminated that Jesus was a teacher; it was a critical component of his ministry. Critical to the call of ministry is the call to teach truth as it relates to Christ,<sup>78</sup> as Thomas Oden supports. The truth of Christ can only be taught if ministers know what that truth entails, past the theatrics, slogans, and sound bites. Sound teaching is necessary for sustaining people and providing hope. Oden believes that the pastor has to continually work for “high quality in the church’s wider teaching ministry; if not, it is not likely that others will be prepared to maintain high standards.”<sup>79</sup> Therefore, the urban pastor must develop and provide oversight of a robust system of

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<sup>76</sup> Browning, *A Fundamental Practical Theology*, 7.

<sup>77</sup> Bonnie Miller-McLemore, “The Contributions of Practical Theology,” in *The Wiley-Blackwell Companion to Practical Theology*, ed. Bonnie Miller-McLemore (Malden, MA: Blackwell Publishing, 2012), 5.

<sup>78</sup> Oden, *Pastoral Theology*, 142.

<sup>79</sup> Oden, *Pastoral Theology*, 145.

Christian training and education if the church is going to be viable and credible to the community it serves. Moreover, the pastor must believe in the importance of education and training for himself as well. The pastor cannot expect others to do what he/she is not willing to do, especially when it comes to the appreciation of education and teaching. Oden provides cautionary instruction regarding Christian instruction: “A Christian pedagogy that either fails to invoke God’s Spirit for inspiration in teaching or fails to utilize human intelligence, insight, and commitment will fail in the teaching mission of the church.”<sup>80</sup>

Leadership is also of vital component of pastoral theology Bennie Goodwin states, “the first prerequisite for leadership in the church must be a personal relationship with Jesus Christ.”<sup>81</sup> In a viable leadership model in the church, the Holy Spirit is a significant partner with the leader. Ramsey shares that the successful leader, as he shepherds the congregation, depends on the guidance of the Holy Spirit; Black congregations will go along with the pastor’s direction if they are confident that the pastor is being led by the Holy Spirit.<sup>82</sup> Moreover, Black pastors believe their parishioners desire them to provide guidance and vision under the auspices of the Holy Spirit and not on their own selfish desires.

Dr. Mark L. Walker provides five leadership measures for effective disciple making church: “casting vision, communicating value, creating systems, caring for

<sup>80</sup> Oden, *Practical Theology*, 142.

<sup>81</sup> Bennie Goodwin, *Effective Leader*, 2nd ed. (Downers Grove, IL: Intervarsity Press, 1981), 21.

<sup>82</sup> Ramsey, *Pastoral Leadership*, 87.

people and committing to personal discipleship.”<sup>83</sup> The urban church pastor would do well to incorporate these methods in their church model if he/she wants a sustainable effective ministry in serving well in their context. As such, the leader of the church will not resemble what it has in years past. Will Effler surmises the matter in the following manner: “God’s new prophetic leadership will have little resemblance to what many churches look for in a leader.”<sup>84</sup>

## Conclusion

In this paper, I have endeavored to show how Christology, ecclesiology, pneumatology, and practical theology are all interrelated as it relates to serving the Lord’s people. In serving the Lord’s people, I have attempted to show how from the ancient church fathers appreciated knowledge and scholarship in bringing others into to Christ in its fullest context. The same level of appreciation for knowledge and scholarship is still necessary if the twenty-first century church is to remain viable in a space where many urban churches and its leadership do not value the importance of scholarship in its ministry leaders. Ronald E. Ramsey agrees with my statement by stating that “the twenty-first century will demand that programs of discipleship and leadership education assume an even higher profile in the life of the black church.”<sup>85</sup> I believe in order to be the

<sup>83</sup> Mark L. Walker, “The Priority of Leadership,” in *Mission of the Church: Essays On Let Me Try Again, Practical Theology for 21st Century Ministry*, ed. Jerome Boone et al. (Eugene, OR: Wipf and Stock, 2018), 56.

<sup>84</sup> William Effler, “Introduction,” in *Mission of the Church: Essays On Let Me Try Again, Practical Theology for 21st Century Ministry*, ed. Jerome Boone et al. (Eugene, OR: Wipf and Stock, 2018), xi.

<sup>85</sup> Ronald E. Ramsey, *Pastoral Leadership in the Black Church* (Columbus, OH: Richard Osborne Publishers, 1987), 103.

servant leaders as Jesus modeled, firstly, church leadership must know how to lead and equip. That knowledge and skillset cannot be learned in a vacuum; time must be spent in that of a learning posture. As C. Eric Lincoln expressed,

The power inherent in the black church is limited only by the failure of sophisticated leadership to understand and appreciate what kind of entity the black church is and to develop techniques of leadership compatible with the church's understanding of itself and its function.<sup>86</sup>

The church model for the Black pastor has to change if it hopes to be viable in the twenty-first century. To achieve this, it is imperative that the right people are in positions of leadership. Those right people are those who are spiritually astute to serve. Ramsey concurs in his statement that: "Our spiritual welfare demands that we have people are spiritually fit at the heads of boards, committees and auxiliaries."<sup>87</sup> This can only be done well under the model shown in Mark 10:35-45. In this pericope, Jesus taught James and John; he trained the disciples in the proper way to serve and lead in a manner where the leader serves instead of being served. All of this was done in a spirit of cooperation and obedience. It is this model that the church must get back to if it wants to be a viable, credible, and sustainable lifeline in the community it serves.

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<sup>86</sup> E. Franklin Frazier and C. Eric Lincoln, *The Negro Church in America and the Black Church Since Frazier* (New York, NY: Schocken Books, 1974), 122.

<sup>87</sup> Ramsey, *Pastoral Leadership*, 98.

## CHAPTER FIVE

### INTERDISCIPLINARY FOUNDATIONS

I have chosen servant leadership in the context of Old Testament principles and moving into the discipline that sustains and undergirds leadership development in the following contexts: theories of leadership, types of leadership, business principles of leadership and educational principles of leadership. These topics are critical to my project to illustrate there is a correct way to lead as shown in Mark 10:35-45, of which the church and church leadership has drastically deviated. As a result, everyone wants to be in positions of power and authority both secularly and in the church. Titles and power are enticing and alluring in both sectors. John W. Garner supports my position by stating that leadership is not prestige and must not be mistaken with control or recognized authority.<sup>1</sup> However, minimal attention is taken with respect to training and preparation to lead and serve properly. Leadership takes work. Gardner aptly states that “leadership requires major expenditures of effort and energy – more than most people care to make.”<sup>2</sup> Kirimi Barine and David Ninja import the primary importance of any leadership is to cultivate their staff’s complete capacity.<sup>3</sup> Peter G. Northouse concurs with Barine and Ninja in

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<sup>1</sup> John W. Gardner, “The Nature of Leadership,” in *The Jossey-Bass Reader on Educational Leadership*, 3rd ed., ed. Margaret Grogan (Hoboken, NJ: John Wiley and Sons, 2013), 19.

<sup>2</sup> Gardner, “The Nature of Leadership,” 19.

<sup>3</sup> Kirimi Ardon Barine and David Ninja, *Transformational Corporate Leadership* (Wake Forest, NC: Integrity Publishers, 2012), 50.

that the transformational leader pays attention to the requisites and intentions of followers and attempts to assist them attain their optimal capacity.<sup>4</sup>

It takes a particular mindset to serve well. The word minister means to serve. Regrettably, the dilemma arises on how to serve, i.e., minister. This is not a new occurrence. Down through the ages, people have sought out leadership positions and served for reasons other than the original intent. The original intent to serve and lead was not to fulfill selfish motives and gratifications, but to work on behalf of others for the greater good.

## Theories of Leadership

This paper will investigate four theories of leadership models: transformational, servant, authentic and business leadership models, with an understanding of leadership as the backdrop. It is understood that there are many ways to lead an organization; there is no one size that fits all organizations because each organization's mission, culture and goals are different. However, the path to attaining or achieving those goals, mission and actual bottom line can either be a smooth one or one fraught with bumps along the way. Before discussing the different leadership theories, a definition of leadership is necessary. Several scholars have provided insights on what leadership means. Denise L. Parris and Jon W. Peachy succinctly consider the subject matter of leadership to be one of the most expansively researched social influence processes in the behavioral sciences.<sup>5</sup> Northouse

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<sup>4</sup> Peter G. Northouse, *Leadership: Theory and Practice*, 8th ed. (Thousand Oaks, CA: Sage Publications, 2019), 164.

<sup>5</sup> Denise Linda Parris and Jon Welty Peachey, "A Systematic Literature Review of Servant Leadership Theory in Organizational Contexts," *Journal of Business Ethics* 113, no. 3 (April 2013): 377, <http://dx.doi.org/10.1007/s10551-012-1322-6>.

suggests that leadership is a “process whereby an individual influences a group of individuals to achieve a common goal.”<sup>6</sup> Jonathan Gosling provides his understanding of leadership in *Key Concepts in Leadership* as “a process of sense making and direction giving within a group.”<sup>7</sup> John W. Gardner posits that “leadership is the process or example by which an individual (or leadership team) induces a group to pursue ‘objectives held by the leader or shared by the leader and his or her followers.’”<sup>8</sup>

### *Transformational Leadership Theory*

The concept of transformational leadership was initially pioneered by James McGregor Burns because of his research work conducted on political principles. Kirimi Barine and David Minja intimate Burns consideration of transformational leadership as a system where “leaders and followers make each other to advance to a higher level of motivation.”<sup>9</sup> Scholars have not landed on one succinct definition of transformational leadership, although all believe that the theory has definite merits in modifying behaviors on behalf of the leader and those that are lead. Peter Northouse provides a definition of transformational leadership as “the process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower.”<sup>10</sup> Marilyn Bugenhagen imparts her comprehension on transformational

<sup>6</sup> Northouse, *Leadership: Theory and Practice*, 5.

<sup>7</sup> Jonathan Gosling et al., *Key Concepts in Leadership*, ed. Chris Rojek (Thousand Oaks, CA: SAGE Publications, 2012), xxx.

<sup>8</sup> Gardner, “*The Nature of Leadership*,” 17.

<sup>9</sup> Barine and Minja, *Transformational Corporate Leadership*, 32.

<sup>10</sup> Northouse, *Leadership: Theory and Practice*, 163.

leadership theory as “a view of the leader who engages in particular behaviors and actions with followers to promote a change in followers’ performance for the purpose of organizational goals and outcomes.”<sup>11</sup> Kirimi Barine and David Minja in their work, *Transformational Corporate Leadership*, weigh in on their definition of transformational leadership as one that leads to affirmative outcomes for those who utilize this style of leadership. They impart that “transformational leadership is a type of leadership style that leads to positive changes in those that follow.”<sup>12</sup> J. E. Roueche contributed the fact that in the transformational leadership model, the emphasis is placed on the consideration of managers as “change agents.”<sup>13</sup> In that same vein, Cheryl Hawkins considers transformational leaders as “visionaries, role models, and facilitators who prepare their employees to work in a dynamic environment.”<sup>14</sup> According to Barine and Minja, from this dynamic process of conducting business, transformative leaders trust their employees and provide the latitude to resipre and advance.<sup>15</sup>

Burns was not the only person to complete work on transformational leadership theory. In 1985, Bernard M. Bass produced a formal supposition on transformational

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<sup>11</sup> Marilyn J. Bugenhagen, “Transformational Leadership,” in *Leadership Theory: Cultivating Critical Perspectives*, ed. John P. Dugan (San Francisco, CA: Jossey-Bass, 2017), 291.

<sup>12</sup> Barine and Minja, *Transformational Corporate Leadership*, 32.

<sup>13</sup> John E. Roueche, George A. Baker, and Robert R. Rose, *Shared Vision: Transformational Leadership in American Community Colleges* (Washington, DC: Community College Press, American Association of Community and Junior Colleges, 1989), 202.

<sup>14</sup> Cheryl Hawkins, “Leadership Theories-Managing Practices, Challenges, Suggestions,” *Community College Enterprise* 15, no. 2 (Fall 2009): 2.

<sup>15</sup> Barine and Minja, *Transformational Corporate Leadership*, 38.

leadership.<sup>16</sup> According to Bass, transformational leadership is experienced when principals do the following activities:

Stimulate interest among followers and colleagues to view their work from new perspectives; generate awareness of the mission or vision of the team or organization, develop colleagues and followers to higher levels of availability and potential and motivate colleagues and followers to look beyond their own interests toward those that will benefit the group.<sup>17</sup>

There are certain attributes that make up a transformational leader. Researchers have provided behavioral characteristics of a transformational leader to clarify what a transformation leader embodies. Bass identifies the following three traits of a transformational leader. First, a leader serves as role models, mentors, and coaches. The second attribute is that a transformational leader considers challenges as opportunities rather than intimidations. Lastly, mutual interests are shared between a subordinate and the transformational leader.<sup>18</sup> In 1991, four components of transformational were identified by Bruce Avolio, David Waldman, and Francis J. Yammarino. Their study revealed the four characteristics of transformational leaders as inspirational motivation, intellectual stimulation, idealized influence, and individualized consideration.<sup>19</sup> Bernard M. Bass and Bruce J. Avolio expounded on these characteristics to exhibit how transformational leaders combine vibrant intuition, tenacity, vigor and emotional intelligence when engaging with others; by tapping into followers' concerns first rather

<sup>16</sup> Bernard M. Bass and Bruce J. Avolio, eds., *Improving Organizational Effectiveness Through Transformational Leadership* (Thousand Oaks, CA: Sage Publications, 1994), 2.

<sup>17</sup> Bass and Avolio, *Improving Organizational Effectiveness*, 2.

<sup>18</sup> Bernard Bass, *A New Paradigm of Leadership: An Inquiry into Transformational Leadership* (Alexandria, VA: U.S. Army Research Institute for the Behavioral and Social Sciences, 1996), 73.

<sup>19</sup> Bruce J. Avolio, David A. Waldman, and Francis J. Yammarino, "Leading in the 1990s: The Four I's of Transformational Leadership," *Journal of European Industrial Training* 15, no. 4 (April): 9-16, <http://dx.doi.org/10.1108/03090599110143366>.

than their own solidifies the glue for the organization.<sup>20</sup> It is from this style of leadership that cohesiveness and unity develops because people feel heard and valued. There is mutuality between leaders and the led. Bass and Avolio support this sentiment and value in use of the four I's in that from its use, the organization benefits from long term commitments, an ambience of family and perceived purpose.<sup>21</sup> The research of Karl W. Kuhnert and Philip Lewis supports the importance of relational connectedness in obtaining followers' support as a transformational leader. They state that "transformational leaders are transformational because they use relational ties to motivate followers to believe work is more than the performance of certain duties for certain concrete payoffs."<sup>22</sup> Hawkins also weighs on the sentiment of the team understanding of mission as a result of having a transformational leader because of the transformational leader's commitment to the four I's in her recognition that these leaders place themselves in "the forefront, guiding employees to work towards the mission and the sustainability of the institution."<sup>23</sup> Because transformational leaders are unselfish, they are not afraid to replicate themselves in the organization which enhances the organization as a whole. Bass and Avolio concur that transformational leaders embrace development of members in their organization by stating that "transformational leaders develop their followers to the point where they are able to take on leadership roles and perform beyond established

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<sup>20</sup> Bernard M. Bass and Bruce J. Avolio, "Transformational Leadership and Organizational Culture," *Public Administration Quarterly* 17, no. 1 (Spring 1993): 112.

<sup>21</sup> Bass and Avolio, *Transformational Leadership*, 116.

<sup>22</sup> Karl W. Kuhnert and Philip Lewis, "Transactional and Transformational Leadership: A Constructive/Developmental Analysis," *The Academy of Management Review* 12, no. 4 (October 1987): 653.

<sup>23</sup> Hawkins, *Leadership Theories: Managing Practices*, 3.

standard or goals.”<sup>24</sup> Moreover, transformational leaders are good at what they do because they bring their entire toolkit of total lived experiences inside and outside of the workplace to gain associates’ allegiance to the mission of the organization. Hawkins further adds that transformational leaders are transparent enough to acknowledge they do not have all the solutions or expertise to accomplish the task<sup>25</sup> which enables the employees to exercise in a synergistic experience for both leader and associate.

One major limitation exists with the transformational leadership model. It must be noted, according to Barine and Minja, that this leadership style can be precarious in that cult leaders are often transformational.<sup>26</sup> Kuhnert and Lewis also attest to the fact that transformational leaders have power to motivate leaders to do things that normally they would not have considered or carried out. They state: “transformational leaders motivate follower to accept and accomplish difficult goals that followers normally would not have pursued.”<sup>27</sup> Notable cult leaders of the twentieth century, Jim Jones and David Koresh, are considered as being charismatic, inspiring, and engaging; they used their magnetism and leadership skills to manipulate and cause others harm. Moreover, from this leadership style, followers were able to carry out these cult leaders ‘mission to their own demise. Further, their own narcissistic needs were put ahead of what their followers needed which is antithetical to the true intent of the transactional leadership concept.

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<sup>24</sup> Bass and Avolio, *Improving Organizational Effectiveness*, 28.

<sup>25</sup> Hawkins, *Leadership Theories: Managing Practices*, 8.

<sup>26</sup> Barine and Minja, *Transformational Corporate Leadership*, 45.

<sup>27</sup> Kuhnert and Lewis, *Transactional and Transformational Leadership*, 653.

Several well-known successful companies have embraced the transformational leadership model. Tesla, Apple, GE, Berkshire Hathaway, and Facebook are a few examples of companies that have totally bought in to the transformational leadership model. Other companies, like IBM made the transition from transactional to transformational to remain competitive in the marketplace.

### *Servant Leadership Theory*

The servant leadership model is a relatively new archetype for leadership. Helen Liu points out that the servant leadership model started to garner attention in the academic space in the 1990s because of matters regarding moral disgraces and subterfuge in the corporate environment.<sup>28</sup> Liu interestingly notes that “the concept of servant leadership was originally proposed by Robert Greenleaf as a way of life rather than a management technique.”<sup>29</sup> Robert Greenleaf, the originator of the term, servant-leader, believed that “before one can be an effective leader, he or she must be willing to serve others.”<sup>30</sup> Greenleaf provides the most commonly ascribed definition of servant leadership:

Servant leadership begins with the natural feeling that one wants to serve, to serve first. Then, conscious choice brings one to aspire to lead. . . The difference manifests itself in the care taken by the servant — first to make sure that other people’s highest priority needs are being served. The best test is: do those served grow as persons; do they, while being served, become more autonomous, more likely themselves to become servants? And what is the effect on the least

<sup>28</sup> Helena Liu, “Just the Servant: An Intersectional Critique of Servant Leadership,” *Journal of Business Ethics* 156, no. 4 (July): 1100.

<sup>29</sup> Liu, “Just the Servant,” 1100.

<sup>30</sup> Robert Greenleaf, *The Servant as Leader* (South Orange, NJ: The Greenleaf Center for Leadership, 1970), 13.

privileged in society; will they benefit, or at least will they not be further deprived?<sup>31</sup>

Kelly Phipps examined Greenleaf's writings and determined they were mostly narrative in form as shown above but did not provide an operational definition of servant leadership<sup>32</sup> as a result; there is no concrete definition of servant leadership. Parris and Peachy contend that the different meanings for servant leadership arises because of national context and socialization.<sup>33</sup> Saundra J. Reinke also concurs with Phipps that no pragmatic principle currently exists that defines servant leadership.<sup>34</sup> For Phipps, given the Greenleaf's narrative definition provided his understanding of a servant leader:

A leader who chooses to serve first has made a very specific choice about how to orient the self in relation to others. This choice to orient the self as servant, like any other choice regarding relationships is commented to the individual's method of meaning making.<sup>35</sup>

Rebecca Herman considers the Greenleaf's definition of servant leadership as her favorite: "The servant leader is servant first. It begins with the natural feeling that one wants to serve first."<sup>36</sup>

Reinke links servant leadership to an organizational culture of trust because of its vision of open, principled, and caring leadership in addition to creation of trusting

<sup>31</sup> Greenleaf, *The Servant as Leader*, 15.

<sup>32</sup> Kelly A. Phipps, "Servant Leadership and Constructive Development Theory: How Servant Leaders Make Meaning of Service," *Journal of Leadership Education* 9, no. 2 (Summer 2010): 152.

<sup>33</sup> Parris and Peachy, *A Systematic Literature Review*, 389.

<sup>34</sup> Saundra J. Reinke, "Service Before Self: Towards a Theory of Servant-leadership," *Global Virtue Ethics Review* 5, no. 3 (2004): 49.

<sup>35</sup> Phipps, *Servant Leadership and Constructive Development Theory*, 157.

<sup>36</sup> "What Is Servant Leadership?" Purdue University Global, Inc., April 17, 2020, <https://www.purdueglobal.edu/blog/business/what-is-servant-leadership/>.

relationships.<sup>37</sup> The concept of trust as a tenet of servant leadership arises again with Robert Russell's understanding of servant leadership. For Russell, trust is the glue that binds servant-led organizations.<sup>38</sup>

According to Northouse, Greenleaf was opposed to intimidating and bullying leadership; instead, he supported building consensus in groups by using communication.<sup>39</sup> Northouse identifies three elements of the servant leadership model: antecedent conditions, servant leader behaviors, and outcomes.<sup>40</sup>

Northouse also identifies these seven behaviors that leaders possess that foster servant leadership: conceptualizing, emotional healing, putting followers first, helping followers grow, helping followers succeed, behaving ethically, empowering, and creating value for the community.<sup>41</sup> This ties in with the notion of values as a core element of servant leadership. Russell contends that a leader's core beliefs are the triggers of behaviors that Northouse alludes to as being elements of the servant leadership model.<sup>42</sup> Further, Russell states that "values are core elements of servant leadership; the concept of servant leadership is based on values of humility and respect for others."<sup>43</sup>

<sup>37</sup> Saundra J. Reinke, "Service Before Self: Towards a Theory of Servant-leadership," *Global Virtue Ethics Review* 5, no. 3 (2004): 49.

<sup>38</sup> Robert F. Russell, "The Role of Values in Servant Leadership," *Leadership & Organization Development Journal* 22, no. 2 (March): 76-84, <http://dx.doi.org/10.1108/01437730110382631>.

<sup>39</sup> Northouse, *Leadership: Theory and Practice*, 228.

<sup>40</sup> Northouse, *Leadership: Theory and Practice*, 240.

<sup>41</sup> Northouse, *Leadership: Theory and Practice*, 240.

<sup>42</sup> Robert F. Russell, "The Role of Values in Servant Leadership," *Leadership & Organization Development Journal* 22, no. 2 (March): 76.

<sup>43</sup> Russell, *The Role of Values in Servant Leadership*, 84.

Herman notes three immediate benefits from servant leadership: “(1) increased employee loyalty and beloved company culture, (2) bolstered problem solving and productivity, and (3) employees do not fear punishment for taking a risk to do the right thing.”<sup>44</sup> When associates are fortunate to work under a servant-leader construct, everyone benefits. In particular, the following organizations are successful because they have servant-leaders at the head of their organizations: Starbucks, Southwest Airlines, Nordstrom, Aflac, Whole Foods, Marriott, Men’s Wearhouse and TD Industries; these servant-led associates want to make sure the customer is always cared for.<sup>45</sup> These successful companies show that when utilized effectively and correctly, servant leadership is a viable and profitable construct for organizations and institutions alike. This construct is an ongoing collaborative and based on relationships between the manager and follower.<sup>46</sup> Parris and Peachy contend servant leadership to be a viable leadership theory well positioned to help address the concerns of the twenty-first century because of its ethical grounding and leadership framework<sup>47</sup> must be based on the information discussed herein.

### *Authentic Leadership Theory*

One of the newer areas of leadership, the authentic leadership model, concentrates on whether leadership is genuine and real. Still in the formative phase of development,

<sup>44</sup> What Is Servant Leadership?” Purdue University Global, Inc., April 17, 2020, <https://www.purpleglobal.edu/blog/business/what-is-servant-leadership/>.

<sup>45</sup> What Is Servant Leadership?” Purdue University Global, Inc., April 17, 2020, <https://www.purpleglobal.edu/blog/business/what-is-servant-leadership/>.

<sup>46</sup> Liu, *Just the Servant*, 1108.

<sup>47</sup> Parris and Peachy, *A Systematic Literature Review of Servant Leadership Theory*, 390.

authentic leadership is concerned with the genuineness of leaders and their governance.<sup>48</sup>

Northouse acknowledges that among leadership circles, there is no distinct definition for authentic leadership.<sup>49</sup> As defined by Fred O. Walumbwa, authentic leadership is

a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development.<sup>50</sup>

Furthermore, Northouse imparts that authentic leadership is a “complex process that emphasizes the development of qualities that help leaders to be perceived as trustworthy and believable by their followers.”<sup>51</sup> Further, the authentic leadership model according to Northouse, has an unequivocal moral component undergirding the practical and theoretical approaches. He states, “authenticity requires leaders to do what is right and good for their followers and society.”<sup>52</sup>

Bill George identifies five essential characteristics of every authentic leaders as: (1) demonstrating self-discipline, (2) practicing solid values, (3) establishing connected relationships, (4) leading with heart and (5) understanding their purpose.<sup>53</sup> Along with these characteristics are associated attributes necessary for effective leadership. George identifies that passion goes hand in hand with purpose; values is in tandem with behavior;

<sup>48</sup> Northouse, *Leadership: Theory and Practice*, 197.

<sup>49</sup> Northouse, *Leadership: Theory and Practice*, 198.

<sup>50</sup> Fred O. Walumbwa et al., “Authentic Leadership: Development and Validation of a Theory-Based Measure,” *Journal of Management* 34, no. 1 (2008): 94.

<sup>51</sup> Northouse, *Leadership: Theory and Practice*, 207.

<sup>52</sup> Northouse, *Leadership: Theory and Practice*, 208.

<sup>53</sup> Bill George, *Authentic Leadership: Rediscovering the Secrets to Creating Lasting Value* (San Francisco, CA: Jossey-Bass, 2003), 18.

compassion needs heart; in relationships there is connectedness.<sup>54</sup> George considers this the bottom line with respect to authentic leadership in his outlook: “Without authenticity in leadership in the twenty-first century, organizations will not be able to sustain its effectiveness.”<sup>55</sup>

## Two Main Leadership Styles

Two major leadership styles under discussion at length will be authoritarian and democratic. In research circles, participative leadership, and the term democratic are used interchangeably; the same is true for authoritarian and autocratic leadership. Authoritarian leadership is understood to be the same as autocratic leadership. The delegative style of leadership also known as *laissez-faire* is discussed in the section of business principles of leadership as it is repetitive in respect to content and context.

### *Authoritarian*

Under the topic of authoritarian-autocratic leadership, scholars have intimated there is very little room for deviation of policies, procedures, and roles. According to Bass and Bass, it is a very controlling style with an emphasis on inaugurating and sustaining order used throughout history; powerful autocratic leaders have received praise from using this style of leadership which often comes with punitive measures if rules are not followed to the letter.<sup>56</sup> If not used correctly, this type of leadership style can result in

<sup>54</sup> Northouse, *Leadership: Theory and Practice*, 200.

<sup>55</sup> Bill George, Andrew N. McLean, and Nick Craig, *Finding Your True North: A Personal Guide* (San Francisco, CA: Jossey-Bass, 2008), 37.

<sup>56</sup> Bass and Bass, *The Bass Handbook of Leadership Theory*, 440.

abusive and intolerable work relationships, stress and loss of productivity and morale because of the leaders' overzealousness to meet targets for the organization and lust for control and power. Gosling, Jones and Sutherland contend that authoritarian leaders may use this style because initially they are inexperienced and nervous about their role and colleagues, but may relax to a participative style once they gain more confidence and establish a rapport with their colleagues.<sup>57</sup> In working with an authoritarian leader, it is important to note that they understand their functions is to provide oversight so that the mission is fulfilled once they have made the decision on the approach to complete assignments. They are less concerned with the emotional intelligence of the managerial and leadership role, but more focused on the measurable results of the assigned work. Either the objectives were met, or they were not achieved. Bass and Bass concur that these types of managers understand their role to "make decisions and see that the decisions are carried out."<sup>58</sup>

The authoritarian style of leadership does have merits in certain situations. Bass and Bass point to accumulated evidence showing that under authoritarian leadership, increased productivity is realized on a short-term basis but for lasting effectiveness, the democratic style is more effective in the long run.<sup>59</sup> Additional benefits can be realized with authoritarian leadership, however. It is beneficial, according to Bernard and Ruth

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<sup>57</sup> Gosling, Jones and Sutherland, *Key Concepts in Leadership*, 11.

<sup>58</sup> Bass and Bass, *The Bass Handbook of Leadership Theory*, 440.

<sup>59</sup> Bass and Bass, *The Bass Handbook of Leadership Theory*, 445.

Bass, when the “leader has more relevant knowledge than the follower, authoritarian, task focused direction can transfer the information quickly.”<sup>60</sup>

### *Participative*

In participative or democratic leadership, it is intuitive that everyone is afforded the opportunity to contribute to the activity of getting work done; it is a more collaborative effort. Jonathan Gosling, Stephanie Jones and Ian Sutherland characterize this style of leadership as one that “can be seen as focused on teamwork and depends on the leader gaining a high degree of loyalty and buy in from others.”<sup>61</sup> The collaborative nature of participative leadership allows for synergy and diverse solution consensus because of the forward-thinking leaders use of this style of leadership which is built on trust and confidence of the team. Bernard M. Bass and Ruth Bass concur with this extrapolation by stating that “democratic leaders solicit advice, opinions and information from their followers and share in decision making with their followers.”<sup>62</sup> By noting that in organizations that have a culture that is flexible, novel and fulfilling, there will be transformational leaders who support the original premise that people are honorable and resolute.<sup>63</sup> This can only happen if managers are secure in themselves and have the understanding that the team under his/her guidance wants to do a good job not for themselves only, but for the company as a whole. There is a mutuality of respect and trust

<sup>60</sup> Bernard M. Bass and Ruth Bass, *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*, 4th ed. (New York, NY: Free Press, 2008), 442.

<sup>61</sup> Gosling, Jones and Sutherland, *Key Concepts in Leadership*, 9.

<sup>62</sup> Bass and Bass, *The Bass Handbook of Leadership*, 441.

<sup>63</sup> Bass, *A New Paradigm of Leadership*, 70.

that undergirds the participative leadership style. Both the leader and the employee must respect and trust each other. Researchers have shown that it is imperative that “a participative leader build trust and confidence amongst his or her teammates, and teammates, in turn, must be ready to contribute, sharing and supporting each other.”<sup>64</sup> Bass and Bass assent in this sentiment in their premise that “democratic leaders believe that workers are internally motivated to do well and seek autonomy and the opportunity to prove their worth.”<sup>65</sup>

### **Business Principles of Leadership**

Hawkins leaned to Peter Drucker’s understanding of the business leadership model in that it “guides an institution to success when employees and leaders focus their work on outcomes which lead to the mission of the institution.”<sup>66</sup>

The three types of business principles of leadership that will be discussed are transactional, Laissez-faire, and strategic. Transformational leadership has already been addressed at length in a previous section of this paper as a leadership model; it is apparent that transformational is also a business construct and will not be repeated here. In the business leadership model, Hawkins imparts that emphasis is placed on reviewing how “effective decisions are [made] by building quality measures and controls into the processes that are developed.”<sup>67</sup>

<sup>64</sup> Gosling, Jones and Sutherland, *Key Concepts in Leadership*, 9.

<sup>65</sup> Bass and Bass, *The Bass Handbook of Leadership*, 441.

<sup>66</sup> Hawkins, *Leadership Theories: Managing Practices*, 2.

<sup>67</sup> Hawkins, *Leadership Theories: Managing Practices*, 7.

### *Transactional Leadership*

Bass and Avolio offer the following explanation between transactional and transformational leaders in the following discourse:

Transactional leaders work within their organizational cultures following existing rules, procedures, and norms; transformational leaders change their culture by first understanding it and then realigning the organization's culture with a new vision and a revision of its shared assumptions, values, and norms.<sup>68</sup>

As this is a more structured and formal form of leadership style, the transactional type of leader will typically use an exchange method in their style of management, reminiscent of a contractual relationship. Bass and Avolio note that in a transactional culture, the focus is expressed in terms of implicit and explicit contractual relationships; there are no long-term commitments<sup>69</sup> as observed in a transformational leadership culture. This type of leader will make a point to illuminate to the subordinate what they did well or incorrectly.<sup>70</sup> Bass points to his 1985 work, *Leadership and Performance Beyond Expectations*, to emphasize a fundamental point regarding transactional leadership. He imparts: "Transactional leadership, particularly contingent reward, provides a broad basis for effective leadership, but a greater amount of effort, effectiveness and satisfaction is possible from transactional leadership if augmented by transformational leadership."<sup>71</sup>

In a transactional organization, there is very little to no room for creativity or individualism, synergy or collaboration. The motivation to get work done is based on

<sup>68</sup> Bernard M. Bass and Bruce J. Avolio, "Transformational Leadership and Organizational Culture," *Public Administration Quarterly* 17, no. 1 (Spring 1993): 112.

<sup>69</sup> Bass and Avolio, *Transformational Leadership*, 116.

<sup>70</sup> Bass and Avolio, *Transformational Leadership*, 112.

<sup>71</sup> Bass, *A New Paradigm of Leadership*, 11.

avoiding punitive consequences and the exchange of rewards based on the associate's effort. No importance is given to the associates' interests or desires. Bass shares that in this type of organization, the "leadership accepts no deviation from standard operating procedures. It manages by exception and rewards followers contingent on their correct application of the rules."<sup>72</sup> Bass delineates this type of environment is stressful to work in because the "leadership is coercive in its promises, lowering the self-esteem of followers who feel stressed, subjugated and victimized by the coercive leader."<sup>73</sup>

There are negative aspects from using the transactional style of leadership. One striking and costly liability to the organization arises when transactional leaders concentrate on follower demands for instantaneous satisfaction and simple punishments and rewards will be susceptible to accede rushed and inadequately contemplated decisions.<sup>74</sup> Another liability is the increased level of stress experienced by associates as a result of a transactional leaders who manage by exceptions and focus on rash corrective actions. The following companies are examples that utilize the transactional leadership style as part of their organizational culture: Bill Gates and Microsoft; Jeffrey Skilling and Enron; Roger Goodell and the National Football League. It is said that when Bill Gates was at the helm of Microsoft, he often asked drilling questions of his associates until he received the information he wanted. No one wanted to be the person who did not have the right answer. With respect to Jeffrey Skilling and the demise of Enron, Skilling was sentenced to prison for corrupt business practices. The National Football League is

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<sup>72</sup> Bass, *A New Paradigm of Leadership*, 72.

<sup>73</sup> Bass, *A New Paradigm of Leadership*, 36.

<sup>74</sup> Bass, *A New Paradigm of Leadership*, 35.

known for their lucrative contracts for their players; they also have the reputation of being punitive against those who do not follow the rules.

### *Laissez-faire Leadership*

Bass and Bass illuminate that Laissez-faire leadership is “where the leader abstains, withdraws or abdicates responsibility and shows none of the concern as seen in the authoritarian or democratic cluster.”<sup>75</sup> According to Bass, this style of leadership has been correlated with the cause of more strife, decreased productivity, dearth of cohesion and invention in organizations.<sup>76</sup> Leland Bradford and Ronald Lippitt developed this term of leadership style in 1945. With this terminology, they describe leaders as those who avoid attempting to influence their subordinates and who abdicate their supervisory duties. Such leaders are inactive and have not confidence in their ability to supervise. Laissez-faire leaders are indifferent to what is going on around them; they let things adrift and leave too much responsibility with their subordinates; they do not help the group make decisions and they set no clear goals.<sup>77</sup>

Bass identifies former United States of America President, Ronald Regan, as a “popular, but often laissez-faire, hands-off leader.”<sup>78</sup> Bass notes that if associates in President Reagan’s team were incompetent in their duties, there were punitive consequences; conversely, if associates were adept, things boded well for them.

<sup>75</sup> Bass and Bass, *The Bass Handbook of Leadership*, 442.

<sup>76</sup> Bass, *A New Paradigm of Leadership*, 17.

<sup>77</sup> Leland Powers Bradford and Ronald Lippitt, *Building a Democratic Work Group* (New York, NY: American Management Association, 1945), 143.

<sup>78</sup> Bass, *A New Paradigm of Leadership*, 170.

## *Strategic Leadership*

Sydney Finkelstein provides a framing definition regarding strategic leadership.

Finkelstein posits the following: “Strategic leadership is the ability to anticipate, envision, maintain flexibility and empower others to create the needed strategic changes.”<sup>79</sup> In strategic leadership, John Colley claims that strategic leadership incorporates “good corporate governance practices, facilitated and gives direction that the organization ought to go, by reshaping forces affecting their activities.”<sup>80</sup> Again, as we have seen in previous leadership model definitions, there is no one definition that scholars land on. Kimberly B. Boal provides her consideration of strategic leadership as a “series of decisions and activities, both process-oriented and substantive in nature, through which over time, the past, the present and the future of the organization coalesce.”<sup>81</sup> Finkelstein agrees with Colley and inserts further knowledge on the nucleus of strategic leadership in the following passage: “Strategic leadership focuses on the executives who have overall responsibility for an organization — their characteristic, what they do, how they do it, and particularly, how they affect organizational outcomes.”<sup>82</sup> Boal also describes what strategic leadership does in more concise language than Colley by stating that “strategic leadership makes sense of and gives meaning to environmental turbulence and ambiguity, and provides a vision and roadmap that allow

<sup>79</sup> Sydney Finkelstein, Donald C. Hambrick, and Albert A. Cannella, *Strategic Leadership: Theory and Research on Executives, Top Management Teams, and Boards*, Strategic Management Series (New York, NY: Oxford University Press, 2009), 4.

<sup>80</sup> John L. Colley et al., *What Is Corporate Governance?* New York, NY: McGraw-Hill, 2005), 4.

<sup>81</sup> Kimberly B. Boal, “Strategic Leadership,” in *Encyclopedia of Leadership*, Vol. 4, eds. George R. Goethals, Georgia J. Sorenson, and James MacGregor Burns (Thousand Oaks, CA: Sage Publications, 2004), 1503.

<sup>82</sup> Finkelstein, Hambrick and Canella, *Strategic Leadership*, 4.

an organization to evolve and innovate.”<sup>83</sup> Boal and Hooijberg developed the most complete understanding of strategic leadership in their collaborative statement of what strategic leadership incorporates. They posture that strategic leadership includes:

making strategic decisions; creating and communicating a vision of the future; developing organizational structures, processes, and controls; managing multiple constituencies; selecting and developing the next generation of leaders; sustaining an effective organizational culture; and infusing ethical value systems into an organization’s culture.<sup>84</sup>

It takes a special type of person to serve in the capacity of a strategic leader. That person must have several skills at his or her disposal. The decisions made at a strategic level will make or break an organization’s bottom line. Therefore, the term strategic leadership is used because as Finkelstein rightly attests: “it connotes management of an overall experience, not just a small unit; it also implies substantive decision-making responsibilities, beyond the interpersonal and relational aspects usually associated with leadership.”<sup>85</sup>

### **Educational Principles of Leadership**

Institutions of higher learning also have leadership principles that are critical to its success which are congruent to the information discussed at length herein this paper. Scholars like Paul Ramsden feel that the power that resides in leadership in higher education has been acutely overlooked. In his estimation, leadership in higher education has “the most substantial advantage a university in a competitive education system can

<sup>83</sup> Boal, *Strategic Leadership*, 1503.

<sup>84</sup> Kimberly B. Boal and Robert J. Hooijberg, “Strategic Leadership Research: Moving on. Yearly Review of Leadership,” in a special issue, *Leadership Quarterly* 11, no. 4 (2000): 516.

<sup>85</sup> Finkelstein, Hambrick and Canella, *Strategic Leadership*, 4.

possess [and] is effective academic leadership.”<sup>86</sup> Alan Bryman identifies three following components he considers important at the provincial level as it relates to higher education: strategic vision, trustworthiness and adjusting workload.<sup>87</sup> J. Fiona Peterson also identifies the importance of embodying trust and respect in the realm of higher education and its benefits. She notes that building trust, respect and collegiality has immense relevance in higher education; this same model is used in the Royal Navy with much success.<sup>88</sup> For Ramsden, the focus of leadership is creating excellence.<sup>89</sup> In order to produce excellence, leadership must pay close attention and embrace modernization so that it does not become stale and stagnant and miss out on potential competitive advantages in higher education. Ramsden concurs in his statement that “leadership must focus on change and innovation, and the harnessing of traditional academic values and strengths to meet new and sometimes strange requirements.”<sup>90</sup> Easterwood supports Ramsden by including collaboration in his top eight essential skills because collaboration can minimize the perception of institutions as being an “ivory tower,” closed off to fresh ideas and open to diverse thought from internal and external stakeholders.<sup>91</sup>

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<sup>86</sup> Paul Ramsden, *Learning to Teach in Higher Education*, 2nd ed. (London, UK: Routledge Falmer, 2003), 20.

<sup>87</sup> Alan Bryman, *Effective Leadership in Higher Education: Summary of Findings* (London, England: Leadership Foundation for Higher Education, 2007), 27.

<sup>88</sup> J. Fiona Peterson, *Creative Leadership Signposts in Higher Education* (Rotterdam, Netherlands: Sense Publishers, 2013), 200.

<sup>89</sup> Ramsden, *Learning to Teach in Higher Education*, 27.

<sup>90</sup> Ramsden, *Learning to Teach in Higher Education*, 27.

<sup>91</sup> Brian Easterwood, “8 Essential Traits for Effective Leadership in Higher Education,” May 25, 2020, [www.northeastern.edu/graduate/blog/leadership-in-higher-education](http://www.northeastern.edu/graduate/blog/leadership-in-higher-education).

For effective leadership in higher education, scholars have identified several components as critical. Brian Easterwood lists eight top skills for higher education leaders: financial acumen, collaboration, building new leaders, communication, strategic planning, change management, commitment to diversity and intellectual curiosity.<sup>92</sup> Ramsden agrees with Easterwood on the importance of communication, strategic planning, and diversity that leaders must have as part of his three capacities for leadership. Ramsden's three capacities for leadership are: (1) to communicate with, direct and motivate staff; (2) to translate with high purposes into daily work; (3) to understand the special goals of the department or institution and to articulate its purposes in such a way that the daily weight of routine tasks, administrative pressures and short term activities does not submerge its vision.<sup>93</sup> Peterson articulates her position on the importance of communication differently using the term "relationship management" as being fundamental to relating and communicating with others.<sup>94</sup> Bryman puts forward the following five elements as a guide for effective leadership in higher education which echoes Easterwood, Peterson and Ramsden.

## Conclusion

In this document, I have presented leadership development as the interdisciplinary discipline to support the interdisciplinary foundations that undergird the necessity for

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<sup>92</sup> Easterwood, "8 Essential Traits for Effective Leadership."

<sup>93</sup> Paul Ramsden, *Learning to Teach in Higher Education*, 2nd ed. (London, UK: Routledge Falmer, 2003), 375.

<sup>94</sup> Peterson, *Creative Leadership Signposts*, 200.

training, teaching and leadership for ministry effectiveness, credibility, and sustainability for urban churches in the twenty first century.

As stated in the introduction, this interdisciplinary foundation addressed the discipline of leadership development under the headings: theories of leadership, types of leadership, business principles of leadership and educational principles of leadership. These topics are critical to my project to illustrate there is a correct way to lead as shown in Mark 10:35-45, of which the church and church leadership has drastically deviated. From this paper, it is my hope that it serves as a guide on how to properly serve and lead using the preferred methods of participative/democratic style, and servant leadership model when serving God's people.

## **CHAPTER SIX**

### **PROJECT ANALYSIS**

#### **Implementation**

My project was conducted over a span of six weeks virtually with Created For So Much More Worship Center in Baltimore, Maryland, where Apostle Willard Saunders, Jr. serves as the pastor and the host for my project. Each project module was conducted on Saturday mornings from 9 a.m. to 11:30 a.m. from September 11<sup>th</sup> to October 16<sup>th</sup>, 2021. On September 2, 2021, I physically attended church service with Apostle Saunders where he introduced me to his congregation where I explained to them the journey of our six-week experience. At the end of the worship service, I met with all his key people and secured the signed consent forms (see Appendix B) and answered questions about the project for the next six weeks and expectations. Members from my current and previous contexts were also invited to attend the virtual training opportunities.

#### *Organizational Structure*

On September 11, 2021, and September 18, 2021, Mr. Melerick Mitchell, CEO of Drive Influence, served as the guest facilitator and covered the topic Organizational Structure. Under this heading, Mr. Mitchell presented the V2MOM model used by Salesforce. V2MOM is an acronym for Vision, Values, Methods, Obstacles and Measures. Because the church is a structure, they also have processes. One of the key

takeaways that Mitchell challenged the attendees to do was to shift their mindset from a fixed mindset to one of an infinite mindset.<sup>1</sup> A fixed mindset has the stance that we've always done it this way whereas an infinite mindset has no end date; what is created and done together outlasts the participants.<sup>2</sup> A very robust discussion was held on the importance of having a vision; it is from the vision that defines what the church wants to achieve.<sup>3</sup> The vision is needed to move the leadership forward. Using a values chart, each participant was asked to electronically contribute their input on what was important to them for the church. The group agreed that everything begins with the members — period. It is impossible to organize without members. We ended the first module by giving the participants an assignment to think about one thing the team should do next that by doing it everything else would be easier or unnecessary considering their redundancies. During the 9/18/2021 session, the youngest member of the team expressed that his vision of the church was to find new ways to reach younger people and bring them to Christ. The discussion evolved to the consensus that the best path for Created would be “to create an environment where both generations can flourish.” All generations are needed to enable the church to flourish. Mitchell expressed that multiple touch points for people to be connected in the community are needed.<sup>4</sup> The vision they create will be a vision that provides diversification in that everyone can buy into it. Mitchell also

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<sup>1</sup> Melerick Mitchell, “Organizational Structure,” Leadership Training Seminar, virtual, September 18, 2021.

<sup>2</sup> Mitchell, “Organizational Structure,” Leadership Training Seminar, virtual, September 11, 2021.

<sup>3</sup> Mitchell, “Organizational Structure,” Leadership Training Seminar, virtual, September 11, 2021.

<sup>4</sup> Mitchell, “Organizational Structure,” Leadership Training Seminar, virtual, September 18, 2021.

expressed to the participants that what gets measured gets accomplished.<sup>5</sup> They identified eight of their closely held core values because it is those values that impact behaviors. Those behaviors were: thoroughness, practicality, genuineness, integrity, passion, resourcefulness, empathy, creativity, and fairness. With respect to thoroughness, this group intimated that it was important that extensive research be done and consider all factors when they are doing something. Practicality was chosen because they felt that they needed to understand their strengths and weaknesses; they needed to know what they could handle and what their capacities were and were not. Genuineness was identified because the team thought that in order to grow the church membership, people needed to believe that the church was sincere in what they were presenting themselves to be. Next was the core value of integrity which the team understood as doing things the right way when people are and are not looking. Passion was necessary because people are needed in order to carry out the work of effective ministry. Resourcefulness was highlighted because the team felt that they needed to use what they had in their hands before going outside seeking those same resources. Empathy would be necessary if they were going to be successful in reaching every generation and understand that everyone in their demographic has value. Creativity was chosen because the team understood that in order to experience the growth they desire, they would have to do things differently than they had done before.

This team was also introduced to the thought process of developing methods to achieve their vision. Methods are actions and steps taken to get the job done. From this

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<sup>5</sup> Mitchell, “Organizational Structure,” Leadership Training Seminar, virtual, September 18, 2021.

information, they were able to come up with five actionable items to support their vision to “create an environment where both generations can flourish.”. These five actions were:

1. Find out how to reach members outside of surveys from translation to actualization. They must be able to elaborate on the vision and paint the picture of what the vision will look like.
2. In reaching out and understanding the younger i.e., next generation, meeting people where they are will be important. The majority of the population where the church is located is an impoverished neighborhood where residents work multiple jobs. They also wanted to work closely with the city of Baltimore to create resources to create initiatives with parents and children.
3. By partnering with other organizations and actually spending time with families will allow them to seek first to understand the needs of the demographic and in turn, the demographic will be able to understand them.
4. The entire leadership team must be more involved with the schools and not just the pastor. They can also have an impact.
5. Meeting people where they are by having a visible presence in the community. When people see you as approachable and relatable, that will bring them into the church building. Additionally, sharing knowledge between the younger and older demographics will also bring people together in a form of mutual mentoring.

After the participants identified the methods, then the obstacles section of the V2MOM model had to be addressed. In this section of the training, Mitchell asked the participants to critically think about and identify the challenges, problems, and issues that must be overcome in order to achieve their vision. This proved to be a challenge and overwhelming to them. The pastor readily admitted that he needs a youth pastor; his sweet spot is with the demographic from forty-to-sixty years old. They also recognized that they are behind the eight ball in that they are not in lock step with their community where their church resides. As a result, others have come in and taken over the space they took for granted due to economic, socioeconomic, gentrification and government implications. The stark realization was that they currently do not have a five-year plan in

place; it does not exist. Overarchingly, it was understood that obtaining the church's input about what do they want was important for the church to move forward in an improved fashion. They understood that their mindset would have to change to that of a growth mindset; a recalibration would be necessary to ensure they are clear about doing the right work. They would need to discuss how do they use their current building; they have underutilized space that could be used to serve the community. They also acknowledged that having a working relationship and partnership with the schools in their city would be mutually beneficial for both entities.

The last area that was covered in the V2MOM model was method. The participants had to determine what results they needed to measure to ensure they would be on target with their vision. Mitchell instructed the group that what gets measured gets done.<sup>6</sup> From there, the pastor acknowledged that numbers tell the story. With respect to behavioral objectives, the focus would be given to the customers rather than producers; this is currently an area that they are weak in. They would look at what organizations they were interacting with and establish or fortify relationships with them. As a part of their measurement, when they had an event, they would measure what people had to say while attending the event to get their feedback on what went well and what could be improved. Further, at Mitchell's suggestion, they had a roll out meeting with the congregation on 9/21/21 at 7 p.m. EST via Zoom to get their input on how to move forward with the new vision and key ideas in order to keep momentum. Initially, the pastor wanted to wait until December 7, 2021, to meet; this is the time they set aside to

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<sup>6</sup>Mitchell, "Organizational Structure," Leadership Training Seminar, virtual, September 18, 2021.

set the vision for the next year. This process starts bringing people in so there was no need to delay. Mitchell shared with them that in order for change to occur, only 16%-18% of the membership is necessary.<sup>7</sup> It was not necessary to have the entire church in order to move things forward.

At the end of this training experience, the participants shared what was most useful for them: communication, networking, knowledge, understanding and new understanding. Their directions as a result of this exposure were clear to point them in the right direction.

I virtually attended the meeting with the pastor and his membership on 9/21/21. There were thirty-three members that attended the meeting. The mission of the church was reviewed initially. From there, information from the organizational structure training was shared by the youngest member that attended the training. I served as a support to provide the background as to why this work is necessary and what the leadership team would experience for the six-week immersion. He shared that to address the stagnant membership rate that the church has experienced over the past ten years, the church was moving toward a community and youthfulness focus. They would be doing things differently; a statement was made that: “it is about the work to make things work.” The membership was highly receptive to what was presented to them; they appreciated being able to bring their input for what they could do to bring about the change they need. It was commented that restructuring was more important than having a “good” service. The pastor assured everyone that they would have a role to play. At the end of the meeting, consensus was gained by the church membership to work with the leadership in this new church model.

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<sup>7</sup> Mitchell, “Organizational Structure,” Leadership Training Seminar, virtual, September 18, 2021.

*Financial Fortitude*

On September 25, 2021, Mr. Kevin Shank presented his workshop on the necessity of financial security for the church and its membership. He is certified financial planner with series 6 and 63 licenses and a degreed architect with twenty-five years of experience. Mr. Shank also serves in the capacity of trustee for his church in Columbus, Ohio. He emphasized with the attendees that there is a fear of change, especially when it comes to talking about and handling money. He used as a backdrop the parable of the five talents from the Bible to illustrate the importance of growing your money; financial fortitude is all about a change in the way we think and understand money, both in our person households as well as in our religious contexts. With proper utilization and knowledge of financial instruments in the marketplace, the work of ministry can continue.<sup>8</sup> He informed the participants about the investment tool, Rule of 72, which calculates the time it will take for an investment to double in value based on its rate of return.<sup>9</sup> This instrument can be used as an investment tool for the church; this will allow the church to develop endowments and support the members in the long term. This is pertinent information because many people in urban settings lack an understanding of how money works and the elements necessary to become good stewards of the resources entrusted to us on a personal and religious level.<sup>10</sup> Shank shared with the participants that as a trustee in his context, training others on the financial elements of stewardship has been the most rewarding for him. He has been able to not only improve individuals'

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<sup>8</sup> Kevin Shank, "Financial Acumen," Leadership Training Seminar, virtual, September 25, 2021.

<sup>9</sup> Shank, "Financial Acumen," Leadership Training Seminar, virtual, September 25, 2021.

<sup>10</sup> Shank, "Financial Acumen," Leadership Training Seminar, virtual, September 25, 2021.

financial standing in their homes, but this information has transferred to the church and improved its financial balance sheet.<sup>11</sup> His context has been able to purchase property and secure loans with the correct structure as a result of his sharing the knowledge and resources in the financial industry. He ended his presentation with sharing that God gives him the insight to carry out this work for people in his demographic to ensure people and churches get the insight they need to make sure they have the right financial instruments as part of their portfolios.<sup>12</sup>

Mrs. Michelle Conwell provided the second training on financial acumen from a business banker's perspective on October 2, 2021. With over twenty years of banking experience with Citizens Bank in Stowe, Ohio, Conwell is recognized as one the top bankers in the region where she is ranked number eight. In her presentation, she discussed the need to have checks and balances in place in order to prevent theft. She stressed the need to have electronic banking elements and controls in place. With respect to internal controls, she reminded the financial team and participants on the necessity of having internal and external controls in place to protect everyone.<sup>13</sup> One example she gave of an internal control was to make sure no one person is left alone when counting money. Further, she discussed with the participants an example of an external control they could implement immediately which is on-line banking password and make sure that there was limited control on who could have access. She also stressed the need to have an accounting firm to perform audits and handle payroll taxes; this is an asset that would be

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<sup>11</sup> Shank, "Financial Acumen," Leadership Training Seminar, virtual, September 25, 2021.

<sup>12</sup> Shank, "Financial Acumen," Leadership Training Seminar, virtual, September 25, 2021.

<sup>13</sup> Michelle Conwell, "Financial Acumen," Leadership Training Seminar, virtual, October 2, 2001.

beneficial when the church comes to the bank to secure a loan.<sup>14</sup> She imparted that an accounting firm is necessary because every church needs to have a balance sheet and an income sheet. Additionally, banks look at a church's membership which consists of a three-year span of tithes and offerings and tax returns.<sup>15</sup> A key takeaway was the fact that non-profits still must pay taxes.<sup>16</sup> She reiterated tenets shared by Shank on the previous week on the need to invest properly. Done properly, money should increase. For money to increase, money must be protected; once protected, money could grow. Per Conwell, the goal should be to grow it and protect it.<sup>17</sup> Conwell instructed that it is everyone's responsibility to ensure financial stewardship and encouraged everyone that if they are nervous when it comes to handling money, get an understanding and obtain some training.<sup>18</sup> Conwell also shared that the book, *The Church Money Manual: Best Practices for Finance and Stewardship*,<sup>19</sup> was a valuable resource with the participants that they could use as part of their trustee and treasurer trainings. She also informed the team that the personal credit rating of all the signers that handle the church finances also comes under bank scrutiny.<sup>20</sup> She then closed out her presentation reiterating the need for quarterly meetings, checks and balances, internal and external controls, division of duties,

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<sup>14</sup> Conwell, "Financial Acumen," Leadership Training Seminar, virtual, October 2, 2001.

<sup>15</sup> Conwell, "Financial Acumen," Leadership Training Seminar, virtual, October 2, 2001.

<sup>16</sup> Conwell, "Financial Acumen," Leadership Training Seminar, virtual, October 2, 2001.

<sup>17</sup> Conwell, "Financial Acumen," Leadership Training Seminar, virtual, October 2, 2001.

<sup>18</sup> Conwell, "Financial Acumen," Leadership Training Seminar, virtual, October 2, 2001.

<sup>19</sup> J. Clif Christopher, *The Church Money Manual: Best Practices for Finance and Stewardship* (Nashville, TN: Abingdon Press, 2014). This book was used as a resource in Michelle Conwell's presentation.

<sup>20</sup> Conwell, "Financial Acumen," Leadership Training Seminar, virtual, October 2, 2021.

chain of custody, and the importance of financial stewardship training with an emphasis of what can happen if these elements are not in place: embezzlement, bankruptcy, loss of the church, and possible jail time.

### *Leadership*

On October 9<sup>th</sup>, for a praxis application, Dr. Julian M. Earls, Sr. was the facilitator; he shared the leadership experience and leadership styles that he used in the span of his career as a NASA executive from 1968-2005. From our fireside style chat with Dr. Earls, he shared that while working at NASA Glenn, he employed a mixed leadership style and adapted his leadership styles to fit the situation.<sup>21</sup>

He described his leadership style as adaptive and inclusive but prefers the servant leadership model because all are called to serve in some capacity.<sup>22</sup> When asked what changes in his leadership style, if any, did he make when serving as a trustee in his local religious context, he replied that he had to be aware of who was on the team and that he always put himself in the position of learning; it was not important for people to only know him as a doctor, or health physicist, but as a servant.<sup>23</sup> He further communicated with the participants the acknowledgement that there is an intersectionality between leadership and service; it is impossible to separate the two concepts.<sup>24</sup> A good leader understands that service and care of others is more important than his/her own personal

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<sup>21</sup> Julian M. Earls, Sr., “Servant Leadership Praxis,” Leadership Training Seminar, virtual, October 9, 2021.

<sup>22</sup> Earls, “Servant Leadership Praxis,” Leadership Training Seminar, virtual, October 9, 2021.

<sup>23</sup> Earls, “Servant Leadership Praxis,” Leadership Training Seminar, virtual, October 9, 2021.

<sup>24</sup> Earls, “Servant Leadership Praxis,” Leadership Training Seminar, virtual, October 9, 2021.

motives and anticipated advancements. Earls intimated with the team that all his life experiences shaped him as a leader. From those experiences, it was important that he was inclusive versus exclusive; as such, he put diverse teams together to get the best outcome to achieve the mission.<sup>25</sup> He also made sure that every person was accountable, and their input was valuable to complete the tasks at hand. He believed in the importance of mentoring and sharing knowledge with this team and peers. When the team experiences success, then he also is successful. He believed the following tenets to be critical for leadership: integrity, service, and God's grace.<sup>26</sup> All of these were instrumental to his career and life.

After Earls' presentation with the team, we transitioned to discussing several questions from the servant leadership questionnaire (see Appendix E, Survey Instrument). I also gave them a written homework assignment at the end of our session. They were to reflect on a time they responded to leadership in their life. They were to elaborate on why they listened or did not listen to the leader they encountered. That information would be sent to me before our next session and their responses would be kept confidential.

On October 16, 2021, the last module on leadership was facilitated by Dr. Karl Reid entitled "Leading With a Servant's Heart." In this workshop the following topics were covered: leadership versus management, leadership models, and servant leadership. His lecture was interactive using Jamboard where we gathered input from the participants during different points of his lecture time as we moved through various leadership models. Jamboard is a digital synergistic whiteboard developed by Google used in

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<sup>25</sup> Earls, "Servant Leadership Praxis," Leadership Training Seminar, virtual, October 9, 2021.

<sup>26</sup> Earls, "Servant Leadership Praxis," Leadership Training Seminar, virtual, October 9, 2021.

concerted online environments. Reid began his lecture by grounding it with Mark 10:35-45. He correctly noted at length where Jesus saw the fracture within his disciples and immediately confronted it.<sup>27</sup> This is the same principle that is referenced in the book *One Minute Manager*<sup>28</sup> by Kenneth Blanchard and Spencer Johnson.

To establish the discussion on where the leadership team was on their journey, Reid used the Strategic Analysis Framework<sup>29</sup> to show that high performing non-profit organizations maximize the overlap that occurs in the areas of vision and mission, capacity, and support.<sup>30</sup> The sweet spot occurs in the “just do it” area as shown in Figure 1.

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<sup>27</sup> Karl W. Reid, “Leading With a Servant’s Heart,” Leadership Training Seminar, virtual, October 16, 2021.

<sup>28</sup> Kenneth Blanchard and Spencer Johnson, *The One Minute Manager* (New York, NY: William Morrow, 2003). This book was used as a resource in Dr. Reid’s presentation.

<sup>29</sup> Reid, “Leading With a Servant’s Heart,” Leadership Training Seminar, virtual, October 16, 2021.

<sup>30</sup> Reid, “Leading With a Servant’s Heart,” Leadership Training Seminar, virtual, October 16, 2021.

## Where Are We On Our Journey? Building Capacity and Support Results-Oriented Management (Leonard, HBS)



Figure 1. Strategic Analysis Framework

Leadership versus management was also discussed during this lecture time.

Notably, Reid acknowledged that non-profits like churches lack capacity, i.e., people to do the work that is needed.<sup>31</sup> Reid shared with the participants that there is a difference between leadership and management. He shared managers manage within paradigms, whereas leaders lead across paradigms.<sup>32</sup> Reid also reinforced the importance of having a clear vision and mission in concert with the organizational structure training facilitated by Melerick Mitchell in modules one and two; this is the only way an organization can walk in agreement.<sup>33</sup> Reid asked the participants to evaluate where their church is with respect

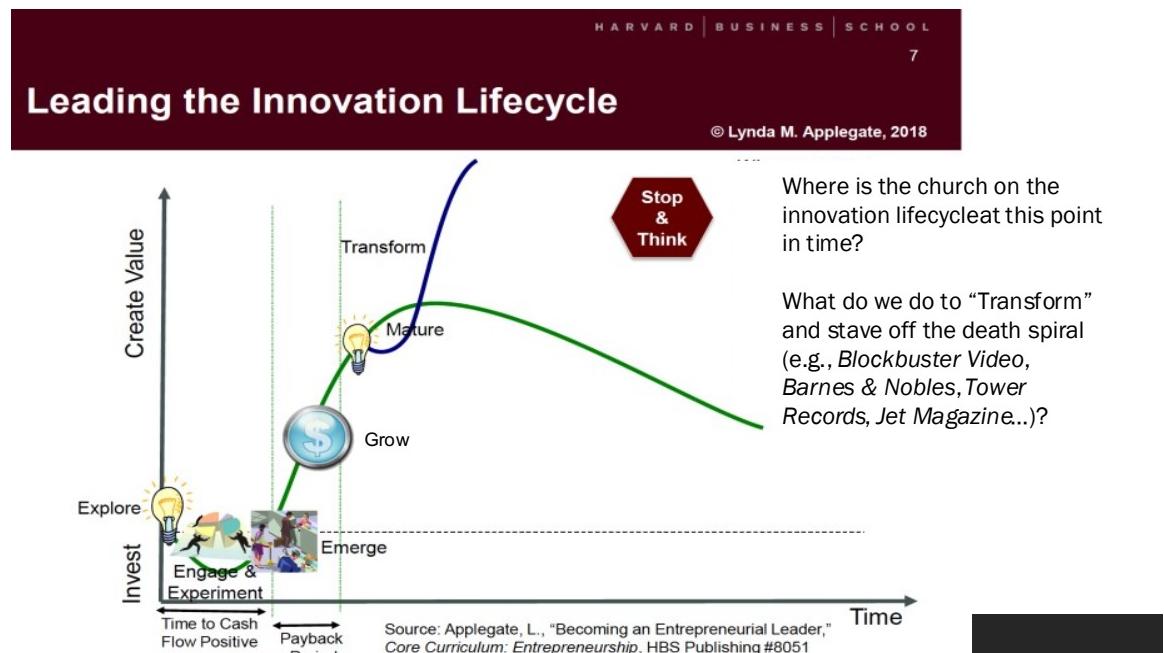
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<sup>31</sup> Reid, “Leading With a Servant’s Heart,” Leadership Training Seminar, virtual, October 16, 2021.

<sup>32</sup> Reid, “Leading With a Servant’s Heart,” Leadership Training Seminar, virtual, October 16, 2021.

<sup>33</sup> Karl W. Reid, “Leading With a Servant’s Heart,” Leadership Training Seminar, virtual, October 16, 2021.

to Lynda M. Applegate's innovation lifecycle (chart is below)<sup>34</sup> at this present point in time; this was done to have them think about things they can do to change and prevent obsolescence of their church like Blockbuster Video, Jet Magazine, etc.



Further, Reid shared with the participants a concept from Harold “Dutch” Leonard on managing the “known knowns and the unknown unknowns.” Whereas managers pay attention to things that are process oriented and repeatable which are referenced as the “known knowns,” leaders pay attention to the “unknown unknowns,” which encompasses novel ideas, driven by purpose, visionary and paradigm shifting.<sup>35</sup> He imparted to the participants that a great leader does both; they save the team and feed the team as well. It is a balance.

<sup>34</sup> Lynda M. Applegate, “Becoming an Entrepreneurial Leader,” Core Curriculum: Entrepreneurship, HBS Publishing #8051, 2018.

<sup>35</sup> Reid, “Leading With a Servant’s Heart,” Leadership Training Seminar, virtual, October 16, 2021.

When discussing leadership models, Dr. Reid provided six well-respected models as tools for the participants consideration. They were:

1. One Minute Praisings and Corrections
2. The Level 5 Leader
3. Multipliers and Diminishers
4. Contextual Leadership
5. Servant Leadership by Greenleaf

The one-minute praising and corrections model came from the book, *The One Minute Manager* by Blanchard and Johnson, where the leader takes one minute to praise a team member and use the same one minute to correct a team member; the correction should happen immediately. This keeps the team healthy and productive. With respect to the Level 5 leader, this is the top level of leadership; there are 5 levels that starts from a highly capable individual to the level 5 executive leadership style. Reid identified the characteristics of the highly capable individual as one who makes productive contributions through good work habits, skills, and talent.<sup>36</sup> The most desirable level is the level five executive leadership style where greatness is built from a blend of personal humility and professional will.<sup>37</sup>

From there, the training moved to the concept of diminishers and multipliers. There are five stifling characteristics of the diminisher: the tyrant, the know it all, the gate

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<sup>36</sup> Reid, “Leading With a Servant’s Heart,” Leadership Training Seminar, virtual, October 16, 2021.

<sup>37</sup> Reid, “Leading With a Servant’s Heart,” Leadership Training Seminar, virtual, October 16, 2021.

keeper, the micromanager, and the decision maker.<sup>38</sup> When leadership uses these disciplines, they diminish the establishment of its expertise and acumen. On the other hand, when leaders operate with the multiplier style of leadership, the result is that they bring out the greatness and acumen in others which increases productivity 2.3 times over the productivity of an organization that uses the diminisher leadership model. Reid shared the five characteristics of a multiplier as the investor, the liberator, the community builder, the challenger, and the talent finder.<sup>39</sup> The fourth leadership model presented was contextual leadership which is dependent upon the situation and can change accordingly. The fifth leadership model presented was servant leadership. Developed by Robert Greenleaf, it is the most desired leadership model. For Greenleaf, “true servant leadership is born out of a desire to serve and not to lead.”<sup>40</sup> Reid concluded his presentation with his personal takeaways on servant leadership which were to:

- 1) Be your authentic self by understanding your strengths and blind spots
- 2) Be empathetically honest while giving a rational basis of hope
- 3) Welcome feedback with the mindset to get better
- 4) Remember that an insecure leader is destructive
- 5) Get buy in for clear goals and outcomes
- 6) Understand maturity and motivation of those who follow
- 7) Adapt and apply leadership style situationally

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<sup>38</sup> Reid, “Leading With a Servant’s Heart,” Leadership Training Seminar, virtual, October 16, 2021.

<sup>39</sup> Reid, “Leading With a Servant’s Heart,” Leadership Training Seminar, virtual, October 16, 2021.

<sup>40</sup> Reid, “Leading With a Servant’s Heart,” Leadership Training Seminar, virtual, October 16, 2021.

- 8) Align interests and motivation with organizational goals
- 9) Know that new levels bring new challenges: embrace them! <sup>41</sup>

### **Data Collection and Analysis**

As part of my project design, it was decided to utilize a mixed methods approach for the data collection and analysis section of this project. As an engineer, I always want to take a quantifiable approach when solving a problem or proving a hypothesis wherever possible. To make sure I had triangulation with my data, I wanted to have pre- and post-questionnaires (see Appendix C & D), interviews (see Appendix I), and journal exercises (see Appendix H) throughout my six-week interactions. What I found was that when I emailed the surveys in advance of our training sessions, no one responded to the request except for two participants. Being creative, I then shifted my methodology to an electronic answering format where respondents could answer from their phones, tablets or computer which resulted in immediate responses. That worked better for many of the respondents, but my response rate was not 100%. This is not surprising for any survey tool, however.

An open discussion format for each topic under study was implemented using key questions from the written survey instruments while we were together virtually. This allowed me to get information in real time. The facilitators also reviewed the written survey instruments and pulled topics from them as part of their presentations to illicit thoughts and impressions from the participants to keep them engaged and participative. A

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<sup>41</sup> Reid, “Leading With a Servant’s Heart,” Leadership Training Seminar, virtual, October 16, 2021.

written assignment was also given for the leadership section of the training experience.

Once completed, each respondent was directed to submit their confidential, written response to me via email. This method was chosen to allow for participants to say in writing what they may not have felt comfortable sharing in the virtual session.

Additionally, telephone interviews (see Appendix I) were held with three participants on the topic of organizational structure and leadership. It was through this method that participants could speak freely about their concerns regarding the organizational structure of their church, the leadership models, and styles used. This format was also used in discussing the necessity of financial acuity of the trustees and treasurers and the importance of fiduciary training; the participants could discuss with me their concerns regarding the criticality of fiduciary training for anyone who wants to serve and is currently serving in that capacity. As a result of the six-week experience, it was determined that the church leadership was in a need of an overhaul in all the topic areas covered during this time. One respondent kept saying after each workshop that she was overwhelmed, and the information was new to her. Further, she was appreciative of the awareness she gained each week. Participants from my previous and current context also found value in the information shared and realized that although they were not in the same place as CFSSM's leadership team's lifecycle, they were made aware of areas that needed their attention as well in their contexts.

## **Outcome**

Conducting a project within a global pandemic proved to be challenging at many times during this six-week immersion. As such, unique preparations had to be undertaken

to prevent all participants from exposure to COVID-19 and its implications that given life before COVID-19, we would not have had to anticipate for previously. Therefore, conducting this project in a COVID-19 context presented challenges on behalf to the participants and facilitator. One aspect that had to be considered and modified was the familiarization and use of many technology tools in delivering content as well as collecting data. Further, keeping people's attention in a Zoom room on Saturday mornings during times where many found themselves trying to participate in the trainings and take care of their personal responsibilities on the only free day of the week was trying; competing schedules and agendas had to be integrated into the project. Flexibility and creativity were utilized continually during this experience. This was the first lesson that everyone learned the way we held trainings in the past is no more. It used to be that trainings were held in one location face to face which kept everyone engaged and accountable. There was no camera off option for anyone when training in person. Now virtual trainings are the new normal. This new normal has positive and negative implications. Positively, there are immediate cost savings experienced in the areas of meals, printing, lodging, travel, and venue. Negatively, socialization, in person data collection, and localized participation were impacted.

Moreover, people expressed concerns of having "Zoom Fatigue" from being on Zoom calls all week for work and then again on Saturday mornings from 9 a.m. to 11:30 a.m. EST for six weeks. Additionally, the host pastor struggled to attend on Saturday mornings as well due to his five-day dialysis treatments. As a result, Friday treatments were taxing on his body; getting online on Saturday mornings did not allow his body time

enough to recover, but he preserved to honor his commitment to the process and model leadership to his team.

We started with a commitment of eighteen to twenty-five participants but only received twelve consent forms. The pastor socialized this event every week on his Bible study held on Facebook and invited members from his bishops' council the opportunity to attend. As such, I made an electronic invitation option available to those outside of the Created For So Much More Worship Center membership. However, no one from his bishops' council attended. We started the training opportunity with twelve and six people completed the in person virtual training. The sessions were recorded so others could receive the information as their schedule permitted. All speakers were well-equipped subject-matter experts in their field and hand-picked by God for this assignment.

### *Organizational Structure Results*

As part of the organizational structure training, a deep dive interview (see Appendix I) was conducted using an organizational structure questionnaire (see Appendix F) consisting of eleven questions; eleven responses were received; this served as a benchmark to establish where the leadership's understanding of their own organizational structure. When asked if the board and committees at CFSSM operation work to fulfill its mission, 100% of the respondents answered in the affirmative. All knew the mission of CFSSM as well. They were asked how key decisions were made in their church and given the following options to choose: congregation, deacon board, pastoral staff, or combination of the above. 100% responded that the pastoral staff made key decisions. The fourth question was very interesting from the respondents. The question

posed was: “Are positions within the church presently filled by a nominating committee based on giftedness, relationship or simply needing to fill a position with a warm body?”

All the respondents answered, “simply needing to fill a position with a warm body.” The fifth question posed to be truth telling as well. The question was: “Are the programs and ministries regularly evaluated to see if they are still meeting the need that brought them into existence?” 100% of the respondents replied in the negative. Therefore, programs and ministries are not evaluated regularly to determine if they are still necessary.

Conversely, when asked if there was a clear vision and direction at CFSSM, 100% responded in the affirmative. The seventh question that I asked was: “In your opinion, who has the most ‘control’ and ‘power’ in the church: the deacon board or managerial board?” The unanimous response was the managerial board has the most control and power in the church. Further, all respondents could state the vision of CFSSM. The ninth question presented to the participants was the following: “In your opinion, is CFSSM’s present structure promoting growth or maintaining the status quo?” The answer from all respondents was that the current structure focuses on maintaining the status quo. The tenth question evaluated how receptive they were to explore a new organizational structure that will allow people more time for ministry and less time in meetings. Given the options of “not at all,” “very much,” and “a little,” all replied that they were very much interested in having more time for ministry versus time spent in meetings. The last question revealed that all were very much willing to work with their pastor in developing this new structure.

A pre- and post-assessment questionnaire (see Appendix C and D) consisting of twenty questions was administered using the instrument “Understanding How Christian

"Organizations Work" by Phil Van Auken. Eight responses were received. The first question asked about what makes for productive volunteer workers. The pre- and post-assessment questionnaire's results are shown in Table 1: Initially, it was felt that goal setting yields productive volunteer workers, followed by a tie in job ownership and effective planning sessions. Good job descriptions yielded the lowest percentage. Following the training, 50% of the participants felt that effective planning sessions resulted in productive volunteer workers with goal setting coming in second place and job ownership coming in last.

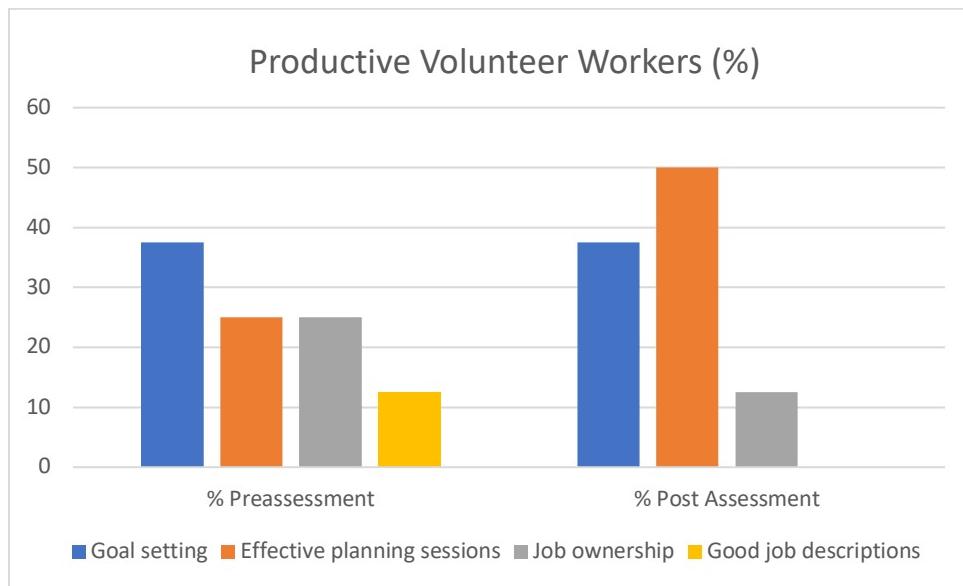


Table I. Productive Volunteer Workers (%).

Table 2 showed how the respondents answered how they determined when a church's building campaign is successful before and after the training. Initially, it was felt overwhelmingly that when the building is paid for, then the building campaign is successful. Following that, it was felt that when the building is completed that means the building campaign is successful. After the training, the results shifted. The participants were evenly divided when it came to the determining a successful building campaign.

They felt that a building campaign is successful when the additional space spawns new ministries and programs and when all money raised is done without any debt financing.

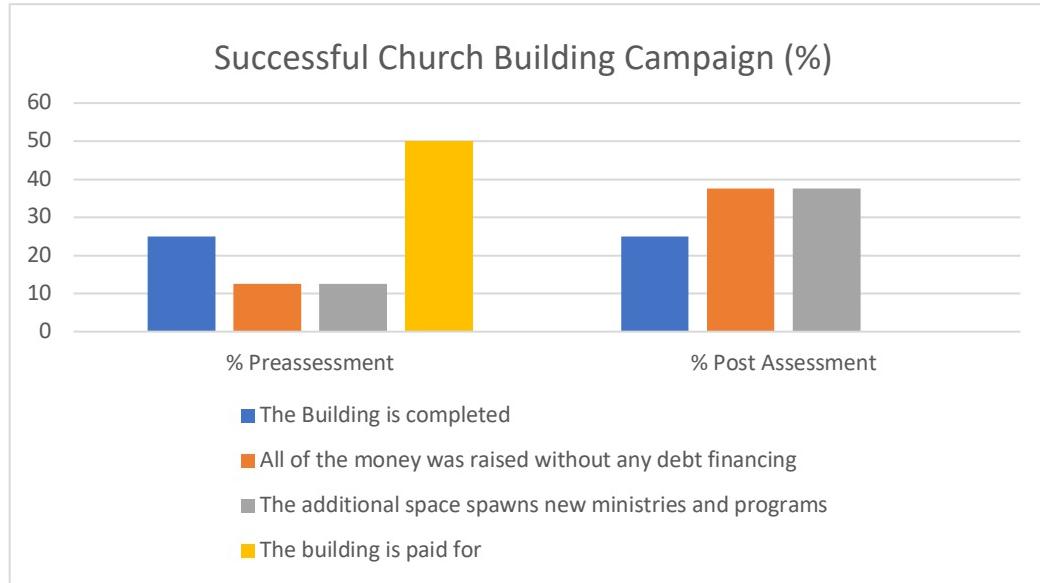


Table 2. Successful Church Building Campaign (%).

Table 3 shows the results regarding the most effective way to plan for the future. The pre-assessment results showed that 25% responded that appointing a long-range planning committee; 37.5% felt that this was accomplished by holding a retreat; 37.5% felt this was achieved by developing solid relationships throughout their organization. After the training, the post assessment showed that only 12.5% would appoint a long-range planning committee; 25% felt this was achieved by developing solid relationships

throughout their organization; 62.5% would engage in strategic planning.

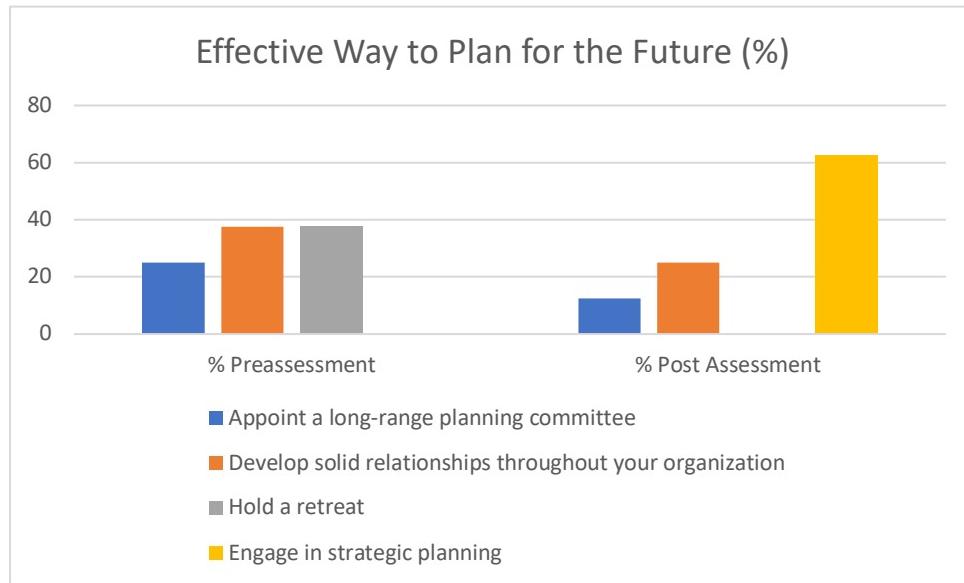


Table 3. Effective Way to Plan for the Future (%).

Table 4 shows the preassessment and post-assessment results from the question why most Christian organizations lack a strategic plan. Before the training, it was felt that Christian organizations lack a strategic plan because they lack solid leadership. After the training, the results showed the lack of a strategic plan was because they are too busy putting out brush fires.

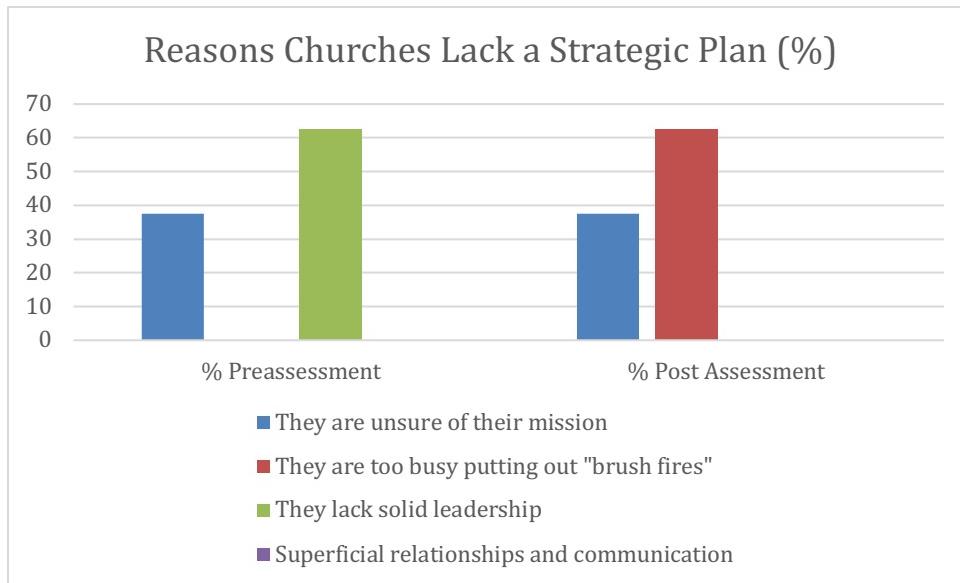


Table 4. Reasons Churches Lack a Strategic Plan (%).

The respondents provided their thoughts with respect to the biggest challenge in planning for change. The pre-assessment and post-assessment results are shown in Table 5. The graph shows that in the preassessment, the majority of the respondents felt that the greatest challenge in planning for change was anticipating its unintended, unexpected outcomes. After the training, over 60% of the respondents felt that communicating why the change is needed is a challenge when planning for change.

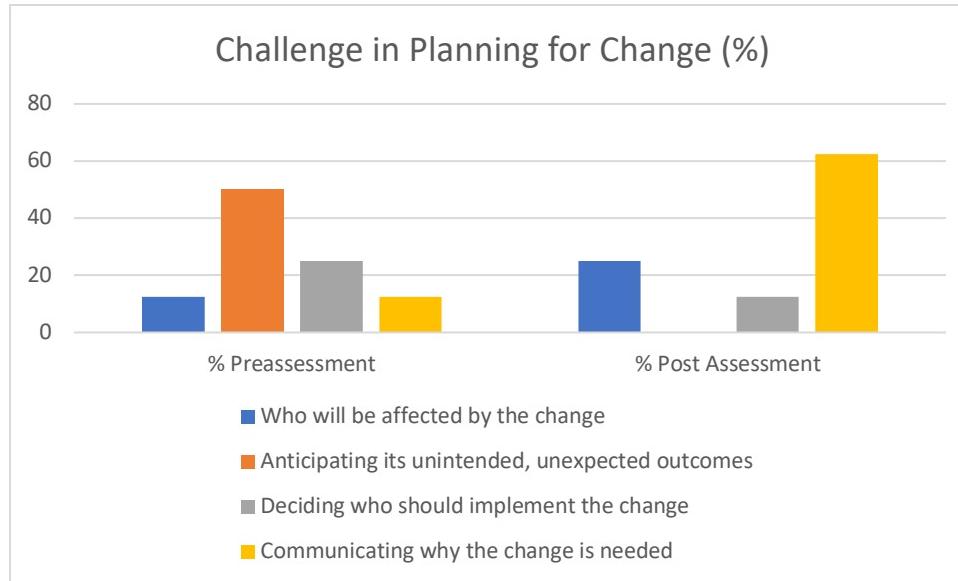


Table 5. Challenge in Planning for Change (%).

In measuring for spiritual maturity, the participants provided their thoughts on what constituted for spiritual maturity. Initially, they felt that bible knowledge meant a person was spiritually maturity. After the training, they felt that prayer and service were indicators of spiritual maturity as shown in Table 6.

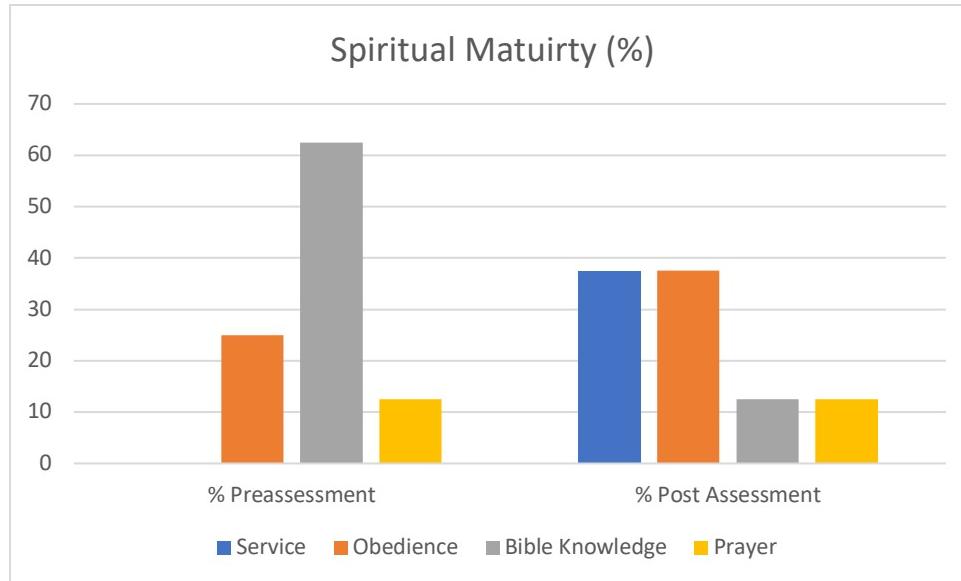


Table 6. Spiritual Maturity (%).

Another question raised dealt with the difference between secular and Christian leaders. Before the training, Table 7 depicts the respondents equally believed that the difference between Christian and secular leaders was a result of their goals and who they serve followed by a tie with how much money they make and how they get things done. After the applicable training, the results shifted to show that 37.5% for who they serve, 37.5% for their goals, and 25% for how they get things done.

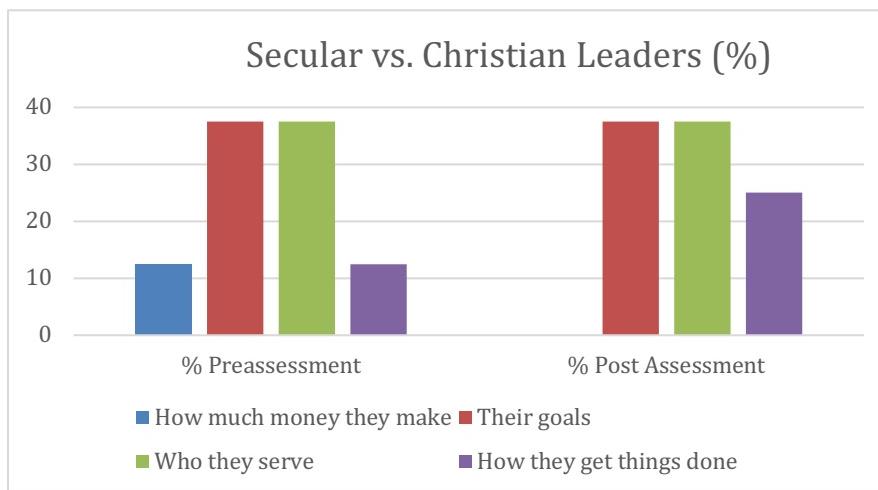


Table 7. Secular vs. Christian Leaders (%).

The next question was asked to get an understanding from the participants regarding who has value in the church. Table 8 showed that initially, it was felt that those that do the most for the church (37.5%) and those who paid tithes (37.5%) were the most valuable members in the church; and then, 12.5% felt that those who were spiritually mature were valuable to the church as well as 12.5% for those that attend church functions. Following the training, the responses shifted to equally between those who attended church functions (50%) and tithe (50%) are considered to be the most valuable church members.

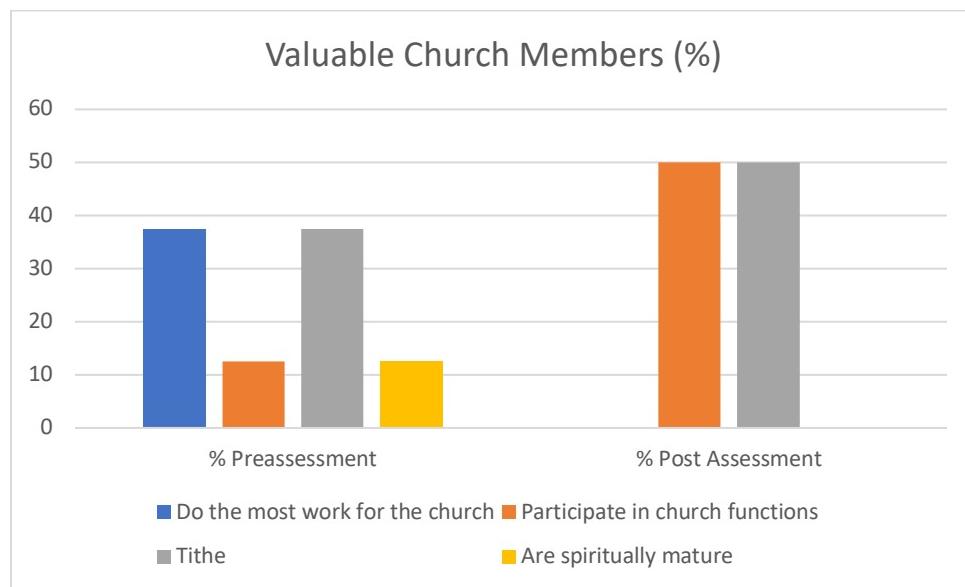


Table 8. Valuable Church Members (%).

The questionnaire also inquired as to what participants felt what was the most important thing for perspective members to know about their church. As Table 9 depicts, initially, 25% felt it was important that perspective members knew about their denomination. Further, 37.5% felt that it was important that perspective members knew what their church believes; only 12.5% felt that the programs their church offers as

important for perspective members to know. 25% felt that was important that potential members know how the church met the needs of its members. After the training, the numbers shifted to show that only 12.5% thought that their denomination was important to perspective members; 62.5% felt it was more important that potential members know what the church believes. 12.5% felt that the programs the church offers as well as how they meet the needs of their members as important to perspective church members.

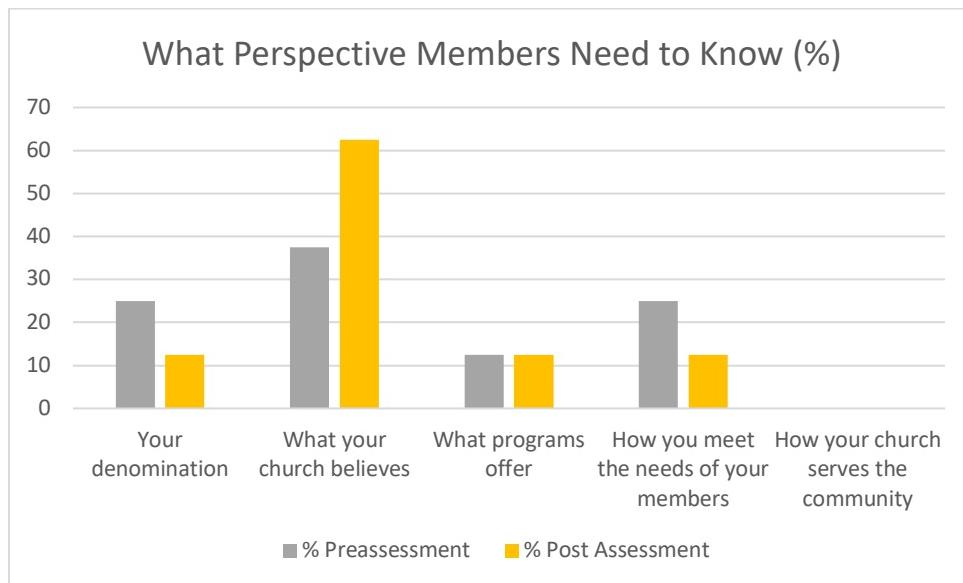


Table 9. What Perspective Members Need to Know (%).

A question regarding church conflict was also included in the questionnaire for the respondents to answer as part of the pre-assessment and post-assessment tool. When asked which type of decision is most likely to open the door to conflict in a church of Christian organization, initially the findings were that 37.5% respectively considered that both political decisions (based on who has the most influence) and decisions about how to spend money would be two things that would open the door to church conflict; this was followed by 12.5% that held the sentiment that making decisions in isolation and decisions regarding how to "market" the organization for growth (12.5%), respectively.

After the training, the numbers shifted to 60% that believed that making decisions in isolation would cause conflict in the church as shown in Table 10.



Table 10. Conflict Arise (%).

The next question dealt with who would likely be out of touch in their own organization. Most notably, the pre-assessment and post-assessment showed that 60% of the respondents felt that paid staff would be most out of touch with their own organization. In the pre-assessment, participants felt that members of the governing board were most in touch with their organization. The post-assessment revealed that rank and file members were most in touch with their organization. Table 11 shows details on this topic.

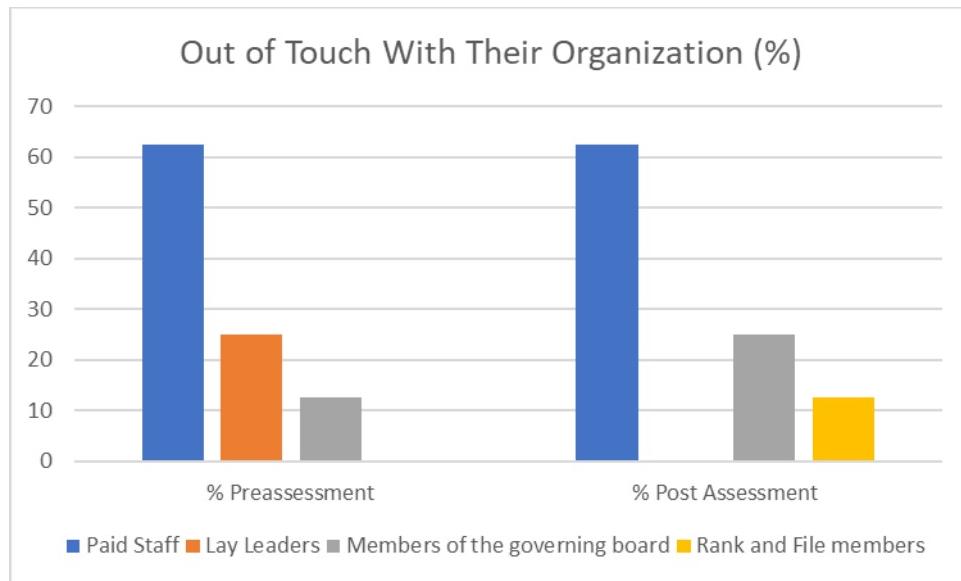


Table 11. Out of Touch With Their Organization (%).

To gain an understanding of what the participants understood about strategic planning in the church, they were asked what it entailed. The pre-assessment showed that 37.5% believed it meant getting ready for the future; 37.5% felt it meant to determine how the organization needs to change. 12.5% believed that strategic planning in the church dealt with planning what the organization is going to do for God and 12.5% considered planning what God is going to do for the organization was covered in strategic planning for the church. However, the post-assessment revealed that 62.5% believed that strategic planning for the church is about planning what the organization is going to do for God. Table 12 shows the results pictorially.



Table 12. Strategic Planning in Church Organizations (%).

As part of the organizational structure, I wanted to find out what the participants felt was the most important area of ministry. Table 13 shows the pre-assessment and post-assessment results. Strikingly, initially, 25% thought community outreach and worship were most important, respectively. After their exposure, the numbers shifted to reflect that 60% felt that worship was the most important ministry area.

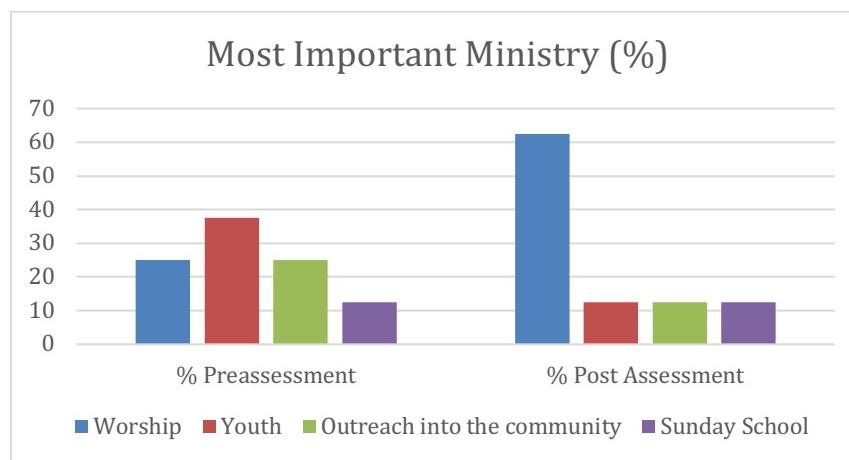


Table 13. Most Important Ministry (%).

In an effort to discover what the participants feel when they give of their time to the church, the participants selected what activity made them feel like that their time was

effectively spent. Table 14 shows that before the training, 37.5% felt they were effective with their time when they have (1) served others and (2) worked hard. After the training, 50% of the respondents felt their time was effectively spent when they made progress toward a goal.

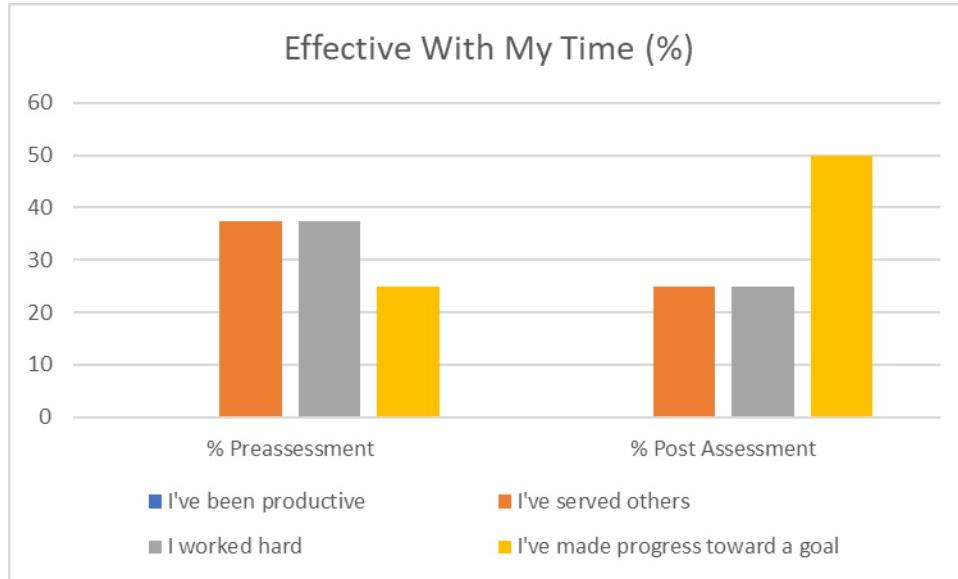


Table 14. Effective With My Time (%).

In determining who influences the church the most, the respondents initially felt that the appointed lay leaders (37.5%) and those considered to be informal lay leaders (37.5%) were most influential. 12.5% considered the paid staff as most influential. The post-assessment showed that 37.5% felt that appointed lay leaders were most influential. Twenty-five percent felt that appointed lay leaders and spiritually mature members were most influential. 12.5% considered the paid staff to be the most influential; this was the same as for the pre-assessment. Table 15 reflects the results below.

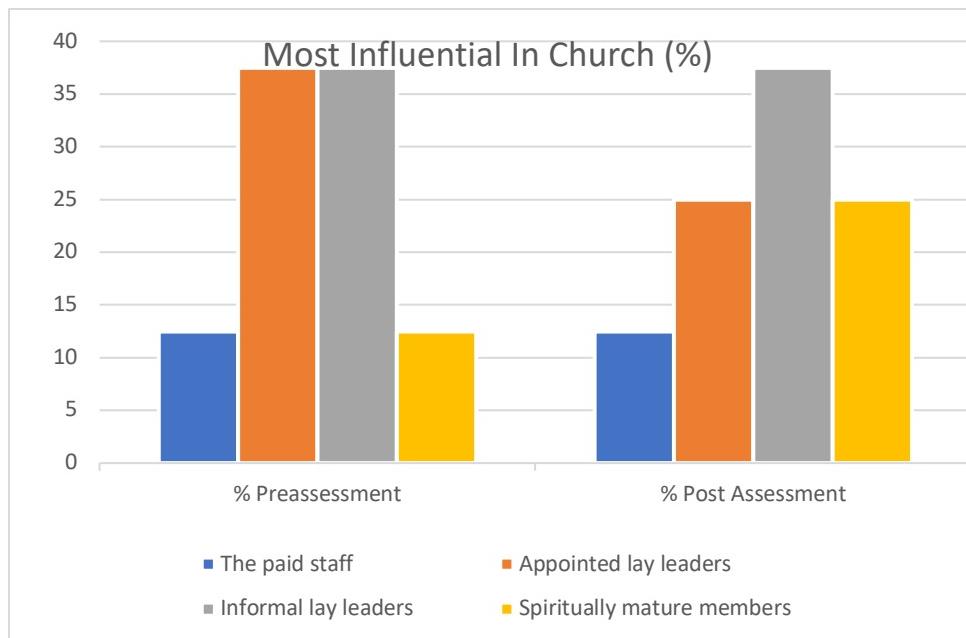


Table 15. Most Influential in Church (%).

With respect to stewardship as an important measure of a church's success, the pre-assessment showed that 62.5% of the respondents agreed that stewardship is an important measure of success, whereas 37.5% did not concur. The post-assessment showed that 75% felt that stewardship was an important measure of success; 25% did not concur. When asked if church conflict should be avoided, 25% agreed, whereas 75% did not concur. The question was asked about whether the church members' tithes should go to the local church. The preassessment showed that 50% felt the church's members' tithes should go to the local church. 50% felt that the church's members' tithes should not. The post assessment did not show any change from the pre-assessment. The last question asked the participants if it was easy to tell the difference between Christian leaders and followers. In the pre-assessment, 25% felt it was easy to tell the difference, whereas 75% felt that it is hard to tell the difference between the two leaders. In the post-assessment, the results were the same as the pre-assessment.

*Financial Acumen*

The pre-assessment questionnaire consisted of fourteen questions to establish the current state of CFSMM's financial acumen. It was discovered that the respondents' age fell in the sixty-to-sixty-nine age bracket (67%) and 33% were age seventy and up. All the respondents were women. The educational level of the respondents was: 33% had a high school diploma or GED; 33% had some college or technical training; and 33% had a bachelor's degree. The primary vocations of the respondents were: (1) hospital admitting offer, (2) retired, (3) administration, (4) childcare director, and (5) meeting manager. The respondents held the following leadership role in the church: minister 33%, board member 33%, and other 33%.

When asked what financial training they had taken to support their leadership role in the church, the written responses received were: (1) none, (2) some transferable skills from their professional, secular position, and (3) some on the job training from previous financial positions in former churches. It was determined that 100% of the respondents were volunteers and not paid staff. I then asked what their understanding of the church's compliance with the Internal Revenue Service was. The written response received was that the respondent understood that the church must comply with the law by filing taxes of its income. No one responded to the question about what additional training is necessary to strengthen their financial literacy and accountability to effectively protect the church's resources.

I also asked the respondents to describe, how as a church leader or member, would you respond to acts of fraud, waste, mismanagement, abuse, or misappropriation in the church. The responses were: (1) jail time and (2) I would not go along with any illegal

acts financially under any circumstances. When I asked who they believed was responsible for protecting and securing the church's resources, 33% believed it was the treasurer/trustee only; 33% chose the pastor, treasurer, and deacon, and 33% said other. The survey also asked the question: "What types of decisions have you made in relationship to the financial management of the church's resources." Only two responses were recorded: (1) none and (2) to make sure I do my part in handling church money when necessary. Suggestions were made regarding training curriculum, resources, and programs that would assist the church leaders in improving their efficiency. Their financial responsibilities revealed a desire for consistent training for all those handling church funds as well as being made aware of laws and processes that help govern church finances. The last question asked the respondents how they saw their stewardship role in securing the church's resources. The response received was that the person was "just doing my part."

### *Leadership Training*

For week five, I gave the participants a written assignment on the following topic: "Write about a time you responded to leadership in your life. What made you listen to the leader you encountered or not"? At this point, we had eight participants attend the training, but only four participants completed and submitted their written assignment to me electronically; this is a 50% response rate. Being operational within a Covid environment, all submissions were submitted electronically to keep everyone safe as humanly possible. Their responses were varied. Respondent one stated that he obeyed leadership and leaders as part of this upbringing, although not always comfortable but

this was seen as a growth opportunity. Further, he followed and listened to leadership because he trusted the leadership's direction because of this trust and respect that leadership would not steer him incorrectly.

Respondent two said she listed leadership because of his visionary capability and made her stretch her thinking to provide an enhanced solution or product offering to the demographic she served. Respondent three shared that she listened to her pastoral leadership and accepted her role to serve as president of the usher board. She listens to her pastoral leadership because of obedience and trust she has placed in her pastoral leader due to his encouraging, caring, and authentic relationship-building characteristics he has with his membership. In sum, respondent three listened to leadership because of the leadership exhibited himself to be trustworthy; as such, the respondent three has no problem listening to the person in a leadership role. Secondly, the leadership has shown to be concerned about those he leads as well as being authentic. This in turn allows the leader to appreciate and leverage the skillsets of those he/she leads.

Respondent four shared that listening to someone in a leadership role is not always easy, comfortable, or convenient; this sounded familiar to respondent one's response. His response was due to obedience to God. Interestingly enough, respondent four wrote that he understood that when you follow the leader, there is an element of trust involved with carrying out the assignment given by the leader. Obedience is necessary on the part of the person being led. Leaders see what those that are being led cannot see; leaders are visionaries.

## Summary of Learning

### *Intensive*

The weeklong intensives at United Theological Seminary were times where deep dive learnings and worship encounters were experienced by the students and proctors through lectures, presentations, sermonic expressions, and classroom discussions. It was from these exposures where my beliefs and paradigms were stretched, examined, and challenged. What I came to appreciate was the fact that different worship styles are not wrong, *per se*, but different just as we all are uniquely designed. Different does not have to mean deficient; however, different worship experiences must be inclusive and welcoming to everyone that attends the worship experience.

In semester two, the focus was placed on trauma and its effect on servant leaders. During our intensive week, we had several lectures and transparent moments with trauma. Dr. Joni Sancken gave a lecture on “Trauma and Effects of Trauma.” There were three salient points from her lecture. The first one was God is healing wounds; secondly, it is never too late for God to heal something; and thirdly, preaching and public ministries of the church can participate in healing. Dr. Park taught on theological methodology. He covered Karl Barth’s Christocentric method, liberations theology, Hegelian dialectics, Rosemary Reuther’s “Critical Principle of Feminist theology, and James Cone and the wound diagnosing method. A plenary session was provided by Mary Thiessen Nation on “Ministry in Times of Trauma.” She presented information on the fact that we cannot heal a person, but we can nurture people; your entire body works together to keep you alive.

In March 2020, COVID-19 shut down the state of Maryland and the entire world. The in-person model pivoted to a virtual mode for seminary learning. In August 2020, we were thrust into the virtual intensive world for the beginning of semester three. We were graced with Dr. Phillip Pointer's sermon topic "He Shed Those Tears For Me." This message was from 1 Samuel 30:1-9 with the backdrop of "Ministry in Trauma: Crisis Leadership and Management." In his sermon, Pointer reminded us that it is okay for us to cry with and for those we lead — especially in this time of extreme grief and loss from Covid's devastating effects. Dr. Kisker provided a lecture on "A Tale of Two Churches" where he reminded us that history is repeating itself with respect to what is happening in our world and the Holy Empire. In the Holy Empire, people wanted change but could not agree with how the change should be done. In matters of justices to others, a certain sect deciding who was righteous and the exclusion of others was rampant just as it is today. He suggested that true disciples are needed in these times before we implode on ourselves. In January 2021, the virtual intensive model continued. In the throes of a global pandemic, Black Lives Matter, and the senseless murders of Ahmaud Aubrey and George Floyd, Dr. Lisa Hess led a session titled "Religious Leadership in a Pluralistic World" where she focused on cultural humility and encouraged personal reflections and growth. Dr. Hess also suggested that lifelong learning, introspection, and co-learning are integral to effective leadership in a multifaceted world with love for humanity as the critical backdrop. In August 2021, we met in person for the first time since before the global pandemic in Dayton, Ohio, at the Marriott at the University of Dayton for the kickoff of the fall semester. This semester's theme was "Racial Reconciliation & Racial Equality." On August 25, 2021, Rev. Retonia Moore brought the chapel message. She

represented our focus group well in her prophetic proclamation. On August 26, 2021, Mrs. Christie Angel, CEO of the YWCA, gave the plenary session using the topic “Be Brave Enough to Care: Radical Empathy.” Several statements made in her session solidified for me with respect to White supremacy behavior; it is woven intricately throughout policies, cultures, and norms regarding people of color. When she noted the fallacy of the thought of pulling yourself up by your bootstraps, this can only be done if a person has boots to begin with. This is a standard that has been established by people that have boots. She also explained to the majority demographic in the audience that white privilege means that their skin color does not put them at a disadvantage. This is not true for everyone. She intimated that in order to make the majority feel comfortable, people of color must resort to what is known as code switching. In that, in order to do my job, as a person of color, I must change who I am, i.e., how a person of color wears their hair. They can’t wear it how it grows out of their scalp, but everyone else has that choice.

### *Focus Group*

I was fortunate to be a part of the “Prophetic Preaching and Praxis” focus group. I was advised that this focus group would challenge me and allow me to grow in my ministerial calling. This focus group was designed to provide students with the understanding of praxis from a centrality lens of declaration and expression of God’s justness in the local church context and community at large. This focus group understands that praxis is not limited to the building where we gather on Sunday; praxis resides in every setting where we find ourselves. In this smaller setting, this focus group’s mission was to enhance the practice of ministry in addition to addressing the critical

theological questioning pertinent for servant and faith-based service. It was in this setting where we critically reviewed and cross-examined information presented in plenary and lecture settings; it was from this level of academic thought and dialogue where we expressed different ideologies and dismantled long-held paradigms from our peers and academic and spiritual thought leaders. Constructive and challenging conversations were held in these sessions to broaden and stretch the mindset of everyone in the group; this was important because in ministry, the opportunity will arise where we will encounter others who have diverse opinions and experiences. A covenant rule of engagement allowed for these discussions to occur without members feeling personally attacked or marginalized; this was integral to creating an environment where these types of discussions could occur. Our well-equipped mentors guided us through this journey of self-awareness and discovery of theological thought with seasoned grace and wisdom. They were adept at making sure every voice was included and heard so that no one person monopolized the discussions on any given topic.

My first indelible experience with Prophetic Preaching and Praxis occurred in October 2019 when our focus group held our fall session in Birmingham, Alabama. Dr. Kurt Clark, Pastor of Sardis Baptist Church hosted us for that week. It was during this week where the illuminated facts surrounding the fate of those lives lost due to racial injustices were examined. Having personally experienced the Legacy Museum in Montgomery, Alabama, was sobering on so many levels. Namely, the mason jars of dirt from lynching sites with victims' names, date of death, and county of their lynching seemed to never end. Then, personally walking across the Edmund Pettis Bridge in Selma, Alabama, and looking over the water under that bridge made me reflect that

during the “Bloody Sunday” attack on March 7, 1965, there was no viable options present for my ancestors to go for safety. Either walk across the bridge and endure that torture or jump into the water into whatever fate waited there to escape the torture of dogs, hoses, and bully sticks. I also thought about how many souls were sacrificed in that water and how many bodies were found floating in that dirty water solely because their skin was dark. What we did not know was that this was the last focus group in-person meeting for a very long time. COVID-19 changed all that for us, the seminary, and the entire world in March 2020. In May 2020, our group met again. Dr. Brenda Braam, mentor, conducted a plenary session on “Managing Pastoral Care During Crisis.” It was in this session that we learned that people know when you are sincere in your care or not; she admonished us to genuinely care and identified Stephen Ministries as a resource. On May 28, 2020, Dr. Cummings, mentor, gifted us with his knowledge on the topic “The Prophetic Element of Ministry: Framed in the Context of Pastoral Ministry.” From this session, the focus group learned that the role of a pastor has a social activist component because those we are sent to serve are in despair and they need the voice that comes from the public and pastoral theologian. On May 29, 2020, Dr. Robert C. Walker presented the group with his plenary session on “Praxis as Stewardship: Working to Make the Context Whole.” It was in this session where Dr. Walker instructed just as Nehemiah, a magistrate in Israel, had a heart for the people, we must also hone our vision to align with Jesus’ vision as a critical component to stewardship.

We planned to have our next focus group meeting in Charleston, South Carolina, for October 2020; but due to COVID-19, that trip was cancelled. We also lost a member of our focus group due to his complications from COVID-19; Rev. Robert Rand was

granted his degree posthumously. I was asked to plan our October 2021 focus group meeting in Baltimore, Maryland. Preliminary work was completed; Apostle Willard Saunders, Jr. had agreed to host us at his church Created For So Much More Worship Center. However, to keep everyone safe, the group decided to attend the Dr. Charles E. Booth Lecture Series Conference virtually from September 14-15, 2021. The theme for this conference was “Prophetic Preaching in a Pandemic Culture: from Trauma to Triumph.” Further, to meet the seminary hour requirements, the focus group met with our mentors for the remainder of the week for plenary sessions.

### *Final Project*

Implementing this project in a Covid pandemic environment provided a novel set of challenges on several levels. Firstly, it is difficult to keep people engaged and singularly focused on the project in a virtual environment. Secondly, I found it difficult at times to keep people from multitasking when they go off screen. Multitasking is not effective in this space. Moreover, I found it challenging to obtain written responses in a virtual environment; but to get around that and get the documentation I needed, I found myself using my critical thinking and problem-solving skills as an engineer and certified lean six sigma black belt in order to get the artifacts I needed to triangulate my data to support my hypothesis. I know that if the trainings had been held in person, it would have been more difficult for participants to not engage. Hiding behind a computer screen would not be an option. Being physically present makes a big difference when it comes to project engagement and completing surveys, written assignments, and discussion questions. It must be noted that six weeks is a very long time to hold a training program.

Further, the longer the timeframe for the project, the higher the frequency to lose engaged participants. Church calendars are full; and with respect to church leadership responsibilities, there were too many competing agendas that I had to adjust to every week.

I am thankful for having subject matter experts in my professional network to facilitate the trainings on the topics for my project. All presenters were top notch in their fields. I am also thankful to Apostle Saunders for allowing his church leadership to participate in the training as I served in the capacity as a church consultant in this training model. Having members from my previous and current contexts attend the trainings each week was encouraging. However, not being in person realized cost savings with respect to printed materials. The only thing that was needed was having a computer, tablet, or cell phone to participate each week. The organizational planning and project implementation process occurred over several months before the first session. The use of the Internet and social media platforms were instrumental in promoting the event each week; because of Covid and its implications, no financial costs were incurred with respect to meals for the attendees, flights, and hotel accommodations for the workshop facilitators. Attendees and facilitator were able to attend each week from the comfort of their home and access their own food and beverages as needed. The work ensued with obtaining workshop facilitators' professional biography and headshot and securing the dates for each facilitator.

For a project of this nature to be successful, every participant must be transparent in recognizing the current state of their church if they want to make long lasting changes to be viable, credible, and sustainable in this new season. What this project proved was

that change takes work. It is one thing to give lip service to change; it takes courage to face the deficiencies head on and then do the hard work to implement the necessary changes.

This project can be replicated to any denomination that finds itself in need of an overhaul of its organizational, financial, and ministerial trainings. This problem is not limited to the urban church setting. If churches do not have a clear understanding of its organizational structure, mission, financial acuity, and ministerial leadership, then the church and the community it serves will suffer immensely. A request was already made to bring this training to a synagogue. A member of my current context shared with his pastor the content of this project and found that our current context could greatly benefit from the topics covered in this six-week encounter. However, participants must be intentional to perform the work that is necessary to experience the outcomes they say they desire. It was my intent to bring awareness within the urban church setting, but it has been acknowledged that other demographics can benefit from this training.

What I would do differently in this project would be to have more time to study the dynamics of the church setting and have more time for one-on-one discussions with the pastor about what does he really want as a result of doing a project of this nature. This real work cannot be accomplished in a six-week program, half day module. This initiative must be iterative and completed within an eighteen-month time frame, and then the church consultant must be able to assess how the process has improved or not; and if not, why using a frequency of six-month intervals to see what progress the church has made is necessary to its intended goal.

## Conclusion

When I initially started this doctoral journey, I had no established friendships. I was unsure if I wanted to even be in this program. Moreover, I was not even sure I was qualified and capable to sit in this space; I was not a pastor like I saw all around me. Historically, I do not talk much. I do not like to draw attention to myself. I am introverted and am comfortable taking in the information and keeping to myself. This was safe for me. I was not very sure I made the right decision in being a part of my focus group or a seminary student again. Drs. Cummings and Walker were welcoming to me and were patient with my level of reservedness. Initially, when we had our phone conferences, I was always anxious and let them know they made me nervous. Although they were impressed with the quality of my written assignments, I still did not believe them at first. I did not trust their words were genuine. What I know now at the end of this journey is that I am confident in my abilities as a theologian and academic scholar. I have these gentlemen to thank for giving me my wings and voice because I realize now that I belong in this space. At this stage of this journey, I gained the following insights of about myself:

1. I can do the work of a doctoral candidate.
2. I do not have to dim my light and intelligence to make others comfortable.
3. My organizational and critical thinking skills as a technical professional have prepared me well for the doctoral journey.
4. I can relax and enjoy the process.

Each semester I have grown and been stretched by the challenges. However, being a prophetic and academic voice has its rightful place in ministry. I am well

equipped to serve as one of the prophetic voices in my context or wherever God places me to serve His people as per Mark 10:35-45. It has been refreshing to have mentors who are not intimidated by the gifts God has given me with respect to my secular profession, intellect, and ministerial calling. This journey within this focus group has been a space where I am celebrated for all that I am and not just tolerated.

My greatest joy has been able to provide support and guidance to my peers in the doctoral program with me. My greatest sorrow is learning and experiencing that not everyone in my family is happy or supportive for me as I attain this next level of accomplishment, but the Lord has provided me with true support from others with whom I do not share DNA. An additional sorrow is that we have lost so many due to this global pandemic, but I am grateful that God saw fit to spare my life so I can continue this walk of obedience. What is next for me with respect to this degree? Well, I have two additional books that need to get published once I graduate. It has been prophesized to me that I will pastor. I have no offers at the present time, but when the time comes, I will be prepared to serve in that capacity. Currently, I am serving as a minister in the CME church; due to Covid, I was not able to visit churches when I relocated to Baltimore, Maryland, in February 2020. My Baptist training taught me to get a covering as soon as possible, so I did. As for how long I will be there, I do not know.

Professionally, on October 24, 2021, I accepted a new position with the Defense Acquisition University as a full-time professor of Industrial Engineering and Manufacturing. I am excited to see what else the Lord unfolds for me.

**APPENDIX A**

**EVENT FLYER**

Prophetic Preaching and Praxis

**united**  
Theological Seminary

# DMin Project

**Rev. Mary McWilliams**  
**DMin Candidate**

**Host Church**  
**Created For So Much More**  
**Worship Center**  
**Baltimore, Maryland**

**Host Pastor**

**Apostle Willard  
Saunders, Jr.**

Register On [Eventbrite](#)

[www.eventbrite.com/e/169678772777](http://www.eventbrite.com/e/169678772777)

**9 - 11:30 am ET**

**Kevin  
Shank**

**Michelle R.  
Conwell**

**Dr. Julian M.  
Earls, Sr.**

**Dr. Karl W.  
Reid**

<b>September</b> <b>25</b> <i>It's All About the Money</i>	<b>October</b> <b>2</b> <i>Leading With a Servant's Heart</i>	<b>October</b> <b>9</b>	<b>October</b> <b>16</b>
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**APPENDIX B**  
**CONSENT FORM**

**United Theological Seminary  
Informed Consent Form**

Investigator Name: Mary McWilliams

Contact Information: 614-893-2395

[mmcwilliams1@united.edu](mailto:mmcwilliams1@united.edu)

**Introduction:** I am a doctoral student at United Theological Seminary.

**Purpose:** I am conducting a study on: "How to Serve and Lead in the Twenty-first Century Church for Viability, Survivability and Credibility."

**Requirements for Participation:** You are invited because you serve in a critical leadership/administrative role at your church.

**Procedures:**

If you agree to be in the study, you will be asked to: meet in three focus groups for 45 minutes over the course of six weeks via Zoom.

**Risks:**

The identifiable risks for the participants may be due to sitting in front of the computer for a span of forty-five minutes during which time the participants' transparency is necessary for optimum outcomes when discussing opportunities for improvements and realizing personal limitations in their current capacities. However, no physical labor is required to participate; participants' exposure to physical harm is minimal. Further, if a participant is hurt while participating in this study, protocols will be established to ensure that care is provided in the best interest of the participant.

**Benefits:**

Benefits from participating in this study will be the following:

- Awareness of process improvements in the areas of administration, financial and operations management, and infrastructure
- Establish and understand the necessity for a refreshed church model
- Gain an awareness for the necessity of servant leadership

**Voluntariness:**

Participation is voluntary and you may skip any questions you do not wish to answer. You can also stop participating at any time. Your decision to participate will have no impact on your membership in the congregation or whatever else you think this study may have an

impact upon. If something makes you feel uncomfortable in any way while you are in the study, please contact me directly in person, on the phone, or electronic communication. My contact information is at the top of this consent form. You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time.

**Confidentiality:**

We will be careful to keep your information confidential, and we will ask you and all the focus group members to keep the discussion confidential as well. There is always a small risk of unwanted or accidental disclosure. The conversations and the focus groups will be recorded and transcribed only with your permission. Any notes, recordings, or transcriptions will be kept private. I will be the only one with access to your information. The files will be encrypted and password protected. You can decide whether you want your name used. With respect to Zoom calls, only participants will have the call-in number and passcode to participate.

**Summary:**

If you have any questions about the research study, please contact me.

**Signature:**

Singing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be upset if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing to Participate in the Project/Study\_\_\_\_\_

Date Signed\_\_\_\_\_

**APPENDIX C**  
**PRE-ASSESSMENT QUESTIONNAIRE**

**UNDERSTANDING HOW CHRISTIAN ORGANIZATIONS WORK**  
**By Phil Van Auken**  
**Baylor Center for Church Management**  
**Pre-assessment Questionnaire**

**What do you think?**

**1. Volunteer workers are most productive as the result of:**

- A Goal setting
- B Effective planning sessions
- C Job ownership
- D Good job descriptions

**2. A church's building campaign is successful when:**

- A The building is completed
- B All of the money was raised without any debt financing
- C The additional space spawns new ministries and programs
- D The building is paid for

**3. The best decisions are reached:**

- A By consensus
- B Through constructive debate
- C When the decision makers are held accountable
- D When clear cut standards and expectations exist

**4. The most effective way to plan for the future is:**

- A Appoint a long-range planning committee
- B Develop solid relationships throughout your organization
- C Hold a retreat
- D Engage in strategic planning

**5. Why do most Christian organizations lack a viable strategic plan?**

- A They are unsure of their mission
- B They are too busy putting out "brush fires"
- C They lack solid leadership
- D Superficial relationships and communication

**6. The biggest challenge in planning for change is:**

- A Who will be affected by the change
- B Anticipating its unintended, unexpected outcomes
- C Deciding who should implement the change
- D Communicating why the change is needed

**7. Spiritual maturity is best measured by:**

- A Service
- B Obedience
- C Bible knowledge

D Prayer

**8. The biggest difference between secular leaders and Christian leaders is:**

- A How much money they make
- B Their goals
- C Who they serve
- D How they get things done

**9. The most valuable church members are those who:**

- A Do the most work for the church
- B Participate in church functions
- C Tithe
- D Are spiritually mature

**10. What is the most important thing for prospective members to know about your church:**

- A Your denomination
- B What your church believes
- C What programs you offer
- D How you meet the needs of your members
- E How your church serves the local community

**11. Who is most likely to be out of touch with their own organization?**

- A Paid staff
- B Lay leaders
- C Members of the governing board
- D “Rank and file” members
- E Other:

**12. Which type of decision is most likely to open the door to conflict in a church or Christian organization?**

- A Decisions made in isolation
- B Political decisions (based on who has the most influence)
- C Decisions about how to spend money
- D Decisions regarding how to “market” the organization for growth

**13. Strategic planning in Christian organizations is all about:**

- A Getting ready for the future
- B Planning what God is going to do for the organization
- C Determining how the organization needs to change
- D Planning what the organization is going to do for God

**14. For most churches, which ministry is most important:**

- A Worship
- B Youth
- C Outreach into the community

## D Sunday School

**15. I know I've used my time effectively when:**

- A I've been productive
- B I've served others
- C I worked hard
- D I've made progress toward a goal

**16. Who usually influences churches most:**

- A The paid staff
- B Appointed lay leaders
- C Informal lay leaders
- D Spiritually mature members
- E Other:

**True or False?**

**17.** Fund-raising (stewardship) is an important measure of a church's success.

**18.** Church conflict should be avoided.

**19.** A church member's tithe should go to the local church.

**20.** It's easy to tell the difference between Christian leaders and followers.

**Thank you!!!**

Send completed pre-assessment questionnaires to [macstep1@yahoo.com](mailto:macstep1@yahoo.com) NLT 9/10/2021.

**APPENDIX D**  
**POST-ASSESSMENT QUESTIONNAIRE**

**UNDERSTANDING HOW CHRISTIAN ORGANIZATIONS WORK**  
**By Phil Van Auken**  
**Baylor Center for Church Management**  
**Post -assessment Questionnaire**

**What do you think now having gone through this extensive training?**

**1. Volunteer workers are most productive as the result of:**

- A Goal setting
- B Effective planning sessions
- C Job ownership
- D Good job descriptions

**2. A church's building campaign is successful when:**

- A The building is completed
- B All of the money was raised without any debt financing
- C The additional space spawns new ministries and programs
- D The building is paid for

**3. The best decisions are reached:**

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- C Bible knowledge
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**8. The biggest difference between secular leaders and Christian leaders is:**

- A How much money they make
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**9. The most valuable church members are those who:**

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- D Are spiritually mature

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**12. Which type of decision is most likely to open the door to conflict in a church or Christian organization?**

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**14. For most churches, which ministry is most important:**

- A Worship
- B Youth

- C Outreach into the community
- D Sunday School:

**15. I know I've used my time effectively when:**

- A I've been productive
- B I've served others
- C I worked hard
- D I've made progress toward a goal

**16. Who usually influences churches most:**

- A The paid staff
- B Appointed lay leaders
- C Informal lay leaders
- D Spiritually mature members
- E Other:

**True or False?**

**17.** Fund-raising (stewardship) is an important measure of a church's success.

**18.** Church conflict should be avoided.

**19.** A church member's tithe should go to the local church.

**20.** It's easy to tell the difference between Christian leaders and followers.

**Thank you!!!**

Send completed pre-assessment questionnaire to [macstep1@yahoo.com](mailto:macstep1@yahoo.com) NLT 9/10/2021.

**APPENDIX E**  
**SURVEY INSTRUMENT**

**SLPR INSTRUMENT  
SERVANT LEADERSHIP PROFILE-REVISED  
©Paul T.P. Wong, Ph.D. & Don Page, Ph.D.**

Answer T for true or F for false.

1. I listen actively and receptively to what others have to say, even when they disagree with me.
2. I practice plain talking — I mean what I say and say what I mean.
3. My leadership effectiveness is improved through empowering others.
4. I am able to bring out the best in others.
5. I seek to serve rather than be served.
6. I am always looking for hidden talents in my workers.
7. I don't want to share power with others because they may use it against me.

Coding Key:

- Question 1: Factor 4: Open, Participatory Leadership  
Question 2: Factor 7: Courageous leadership (integrity and authenticity)  
Question 3: Factor 4: Open, Participatory Leadership  
Question 4: Factor 5: Inspiring Leadership  
Question 5: Factor 3: Serving Others  
Question 6: Factor 1: Empowering Others  
Question 7: Factor 2: Power and Pride (Vulnerability and humility)

**APPENDIX F**  
**ORGANIZATIONAL STRUCTURE QUESTIONNAIRE**

## **Organizational Structure Questionnaire**

### **Questionnaire for Boards of Management, Deacons and Chairpersons of all key boards and committees:**

1. How long have you been a member of Created for So Much More Worship Center? (**circle one**)
 

1-3 years      4-10 years      more than 10 years
  
2. How many years (in total) have you served on a board or committee here at CFSMM? (**circle one**)
 

1-3 years      4-10 years      more than 10 years
  
3. How well do you understand CFSSM's present organizational structure? (**circle one**)
 

Very well      So-so      Not very well      Not at all
  
4. In your opinion, what is the greatest strength of CFSMM's organizational structure?
  
  
5. In your opinion, what is the greatest weakness of CFSMM's organizational structure?
  
  
6. Please respond to the following statement: "Members at CFSSM are well informed about what the various boards and committees are doing." (**circle one**)
 

Strongly agree      Agree      Disagree      Strongly disagree
  
7. Please respond to the following statement: "People are spending too much time in meetings and as a result not enough time is left to concentrate in hands-on ministry." (**circle one**)
 

Strongly agree      Agree      Disagree      Strongly disagree

8. "CFSMM's organizational structure should be left as is." **(circle one)**

Strongly agree      Agree      Disagree      Strongly disagree

9. CFSMM's organizational structure should be changed with paid staff covering administrative responsibilities and freeing lay people up for more direct ministry." **(circle one)**

Agree      Disagree

10. In your opinion, what should be the primary role of the Deacon Board?

11. In your opinion, what should be the relationship between the boards, committees, and the pastoral team?

Thank you for taking time to complete this questionnaire. Your responses will be helpful in determining the future direction of CFMM's organizational structure.

**APPENDIX G**  
**FINANCIAL FORTITUDE QUESTIONNAIRE**

## **Financial Fortitude Questionnaire**

Instructions: Please provide your answers on these 14 questions. Your answers are confidential.

Thank you for your responses.

- 1) What is your age?
  - a. 30-39
  - b. 40-49
  - c. 50-59
  - d. 60-79
  - e. 70+
- 2) Gender:
  - a. Male
  - b. Female
- 3) Educational Level:
  - a. High school diploma/GED
  - b. Some college or technical training
  - c. Bachelor's degree
- 4) What is your primary professional vocation in the secular world? (short answer)
- 5) What is your leadership role in the church?
- 6) What financial training have you taken to support your leadership role in the church?
- 7) Are you serving as a volunteer or paid employee?
- 8) What is your understanding of the church's compliance with the Internal Revenue Service?
- 9) What additional training is required for you to strengthen your financial literacy and accountability to effectively protect the church's resources?

- 10) Describe how you as a church leader or member would respond to acts of fraud, waste, mismanagement, abuse, or misappropriation in the church?
- 11) Who do you believe is responsible for protecting and securing the church's resources?
- a. Pastor only
  - b. Treasurer/trustee only
  - c. Deacon board only
  - d. Pastor, treasurer, and deacon
  - e. Other
- 12) What types of decisions have you made in relationship to the financial management of the church's resources?
- 13) What suggestions do you have regarding training curriculum, resources, and programs that would help church leaders improve the efficiency of their financial responsibilities?
- 14) How do you see your stewardship role in securing the church's resources?

**APPENDIX H**  
**JOURNAL EXERCISE**

### Journal Exercise – Week 5: Leadership Training

Write about a time you responded to leadership in your life. What made you listen to the leader you encountered or not?

## **APPENDIX I**

### **INTERVIEWS**

**Deep Dive Interview  
Organizational Structure**

Please answer with a Y for yes or N for no.

1. In your opinion, do the boards and committees at CFSMM operate to fulfill its mission?
2. Do you know what the mission of CFSMM is?
3. Are key decisions made by the congregation, deacon board, pastoral staff, or combinations of above?
4. Are positions within the church filled by a nominating committee based on giftedness, relationship, or simply needing to fill a position with a warm body?
5. Are the programs and ministries regularly evaluated to see if they are still meeting the need that brought them into existence?
6. Is there a clear vision and direction at Created For So Much More?
7. In your opinion, who has the most “control” and “power” in the church: deacon board or managerial board?
8. Can you state the vision of CFSMM?
9. In your opinion, is CFSMM’s present structure promoting growth or maintaining the status quo? Answer one or the other.
10. How receptive are you to exploring a new organizational structure that will allow people more time for ministry and less time in meetings? Answer Y for yes to receptive or N for no to not receptive.
11. Would you be willing to work with Apostle Saunders on developing this new structure?

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